TRUE CATHOLIC AND APOSTOLIC FAITH maintain'd in the CHURCH of ENGLAND.

By

ANDREW SALL,
Doctor in Divinity.

Being

A Reply to several Books published under the names of J. E. N. N. and J. S. against his Declaration for the Church of *England*, and against the motives for his Separation from the Roman Church, declared in a Printed Sermon which he Preached in *Dublin*.

Psal. 27. v. 1.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and to enquire in his Temple.

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IMPRIMATUR

RAD. BATHURST

June 23. 1676.

Vice-Can. Oxon.

07-1417

To his

EXCELLENCY

The moſt Honorable

Arthur Earle of *Eſſex*, Viſcount Malden, Baron Capel of *Hadham*, Lord Lieutenant, General, and General Governor of his Majeſties Kingdom of *Ireland*, Lord Lieutenant of the County of *Hertford*, and one of the Lords of his Majeſties moſt Honorable Privy Council.

My LORD.

HERE I preſent to your Excellency a defence of the true primitive and Catholic Apoſtolic Faith, maintained and profeſſed in the Church of England, againſt the aſſaults of Adverſaries, ſo bold as to preſent the venem they ſpit againſt it,

one of them to a most Illustrious person of the Court of England, *another to the generality of the people, and a third to your Excellency, representative of our Gracious Soveraign in* Ireland. *This last in a mockery, like that of Judas betraying our Saviour with a kiss, while he endeavours to bereave your Excellency of the life of your soul, telling you* that * the Church *of* England, your Mother, is not the Church of Christ, nor any part of it; that no Saint *(which is to say, no just man or true servant of God)* was ever of it; that you cannot without Blasphemy, alledg Scripture for your Tenets, *with other like most insolent opprobries, He stiles himself* your Excellencies most humble and faithful servant. *He would have your Excellency burn the defenders of your Church for offering to deny that we are all confessedly Schismatics.*

When our Adversaries are so bold and active, it is much our concern, to watch and stand on our guard. I should prove undeserving the Gracious protection and favour, I have from your Excellency, enabling me to appear for truth, if in this Exigency I did desert the defence of it. I will therefore, by Gods Holy assistance, betake me to the arms of

* I. 3. pag. 140. and 304.

his

his Holy word, to resist the insulting, and detect the fraud of subtil and violent adversaries of the true Catholic Faith, appearing under the veil of defenders of it; and endeavor to shew with unfaigned, plain and solid proofs, that the Faith we profess in the reformed Church of England (in which many other Illustrious nations join with us) is the true primitive Catholic Apostolic faith, which our Savior Jesus, and his sacred Apostles taught and established on earth; that our adversaries, branding us with Heresy and Schism, are themselves the prime cause of all the schisms and confusions, which too long have vexed Christianity; and are guilty of as many Heresies, as Articles coined by them in after ages, which I hope we shall prove to be opposit both to Canonical Scripture, and to the Doctrin and practice of the Primitive Catholic and Apostolic Church. In which opposition certainly the true nature of Heresy doth consist; however they, to their own advantage, would make men believe, that the Popes pleasure and decrees, must be the rule of all, and nothing Heresy, but what is opposit to them.

His pretended Infallibility, Supremacy, Vice-Godship, and such like big sounding Titles, (but emty, as here will appear) have frighted

a great part of men to becom ſlaves unto him. The invention of Purgatory, indulgences, remiſſions, and other engines of lucre, have increaſed his means to maintain his uſurped power. My work will be to ſhew with plaineſs of reaſons, ſuitable to the ſincerity of my intention, and appoſit to overthrow their ſophiſtry, that the forementioned tenets of the Romiſh faction, fewel of all the Combuſtions of Chriſtendom, are not from above conveied by the Holy Ghoſt, but conceived in the mints of earthly paſſions: for the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without partiality, and without Hypocriſy. *Jam.* 3. 17. *Such is not the wiſdom taught by the Roman Court, or Church, (if they will have it ſo called.) It is not pure, but corrupted with many pernicious errors, as will appear in this Treatiſe. It is not peaceable, but contentious; not eaſy to be intreated, but obſtinat againſt all reaſonable overtures of peace, againſt the continual and ardent deſire of all good Chriſtians for a Council truly Oecumenical and free, wherein the Roman Biſhop and faction, as others, may ſit with like freedom and indiffe-*

rency,

rency to judg, and to be judged, by the word of God, and rules of Christian sincerity, as practised in those purer ages of primitive Christianity. Nothing will satisfy them, but a blind obedience, and entire submission to their will. Far are they from being full of Mercy: their thoughts are not of peace, but of death and destruction to all their fellow Christians, that will not be of their party.

All this I shall endeavor to demonstrate by a close and serious Examen of the particulars conducing to the discovery thereof, with no other design then the Glory of God, with no prejudice or Passion against the Roman Church, but with a hearty desire of the happiness of it; that setting aside all profane policy, it may return to that primitive purity and lustre it had, when the Faith of it was praised throughout the whole World, Rom. 1. 8. and so join heart and hands with other Christians to the Edification, and thereby to the Conversion of Infidels, and to the encrease and splendor of Christianity. This being my real intention, as well as the hearty wishes of all good men in the reformed Churches; sure I am, that my study, and endeavors to this end, will be protected and

countenanced by your Excellency; Whose happiness Eternal, and Temporal, is the hearty and continual Prayer of

Your Excellencies most

Devoted Servant, and Chaplain

ANDREW SALL.

THE

THE PREFACE.

SAINT *John* tells us, *that all the world lieth in wickedneſs.* 1 Jo. c. 5. v. 19. that hatred, envy, malice, avarice, and ambition, are the moſt common practice of men. If ſo, who can expect a general applauſe of his actions, expoſed to public view? What ſeed tho in it ſelf juſt and commendable, did ever releaſe a bitter enemy? What elegancy of ſpeech, what ſtrength of reaſons, could ever ſound well in the ears of him whoſe cauſe they oppoſed? And if envy reigneth, could that black paſſion ever omit to leſſen the credit of ſuch as were applauded? But if others pretend to be wits, (now called ſo) it is not for them to let any action paſs without a Cenſure; or without finding in it a flaw, at leaſt of a ſiniſter intention. Men judicious at this rate muſt not look upon any action of another, with a right eye. When *Nahaſh* the *Ammonite* reduc'd the inhabitants of *Jabeſh Gilead* to ask quarter, he denied to allow it to them, but on condition that he might *thruſt out all their right eies*, 1 Sam. 11. 2. So doth the Devil when poſſeſſed of any man (ſays * *Peter Bleſenſis*) he pulls out his right eie of Charity and ſincerity, and leaves him the left of envy and malice, inclined only to ſee or to imagine defects.

Mens imaginations are to actions of others as moulds to mettal. The ſame mettal powred into a mould of an Angel, will make an Angel, and caſt into the mould of Devil, will frame a Devil. And indeed the metal before indifferent, thus ill figured, is revenged of the Devilish mould, declaring by the ſhape he got in it, the condition thereof: So honeſt and indifferent actions, denigrated by a malici-

* *Hic eſt oculus eorum in univerſa terra, non dexter ſed ſiniſter.* Bleſenſis. Epiſt. 14.

ous

ous apprehenſion, do betray the evil temper of the mind, which thus disfigured them. But if Avarice and Ambition, thoſe ravenous & unmerciful paſſions do contribute their aid to blow the Coals of Hatred Envy, and Malice, what fume will they not raiſe t blaſt the reputation of the beſt and moſt laudabl endeavours?

Wherefore he that putteth himſelf willingly int the Claws of theſe Monſters, that ſeeketh applauſe where ſuch Paſſions reign, regards little the quiet o his body, or mind. He cannot enjoy himſelf, no Chriſt, which is worſe (*ſaies* * *Simon de Caſſia*) wh buildeth in the hearts of others: not himſelf, whilſt he is a Slave to ſo many Maſters as Heads of men each one more variable then the wind it ſelf; no Chriſt, S. Paul affirming, *that if he pleaſed men, h ſhould not be the ſervant of Chriſt.* Gal. 1. 19.

Theſe conſiderations made me deſire earneſtly to ſpend the remnant of my days, retired and unknown, to prepare the better for the long day of Eternity, which I reſolved when firſt I entertained a thought of relinquishing the errors of my former Profeſſion, and ſticking to the Evangelical Doctrin of the reformed Church. But it ſeems that Soveraign Providence vigilant over all, was pleaſed to diſpoſe otherwiſe of me. For being actually ordering my concerns for a voiage to the end aforeſaid, it pleaſed God that a paper containing the reaſons of my diſſatisfaction with the Roman Church, by way of ſoliloquie with God, (that by further Praier and conſideration, I might be aſcertained of his Holy will,) dropped from me, and fell into the hands of ſome of the Romish Communion, who ſo incenſed my former Friends and relations againſt me, by a report that I was already become a Proteſtant Miniſter, as made them out of a blind Zeal threaten to deſtroy me, not unlike thoſe who conſpiring againſt S. Paul, *ſwore they would not eat nor drink until they killed him.* Act. 23. 12. Which being made

* Non vivit ſibi (& quod nequius eſt nec Chriſto) qui domificavit in cordibus aliorum. Simon de Caſſia. li. 4. de vita Salvatoris. c. 2.

known

known to the Lord Arch-Bishop, the Maior, and other English Gentlemen of the City of *Cashel*, they bestirred themselves so generously to procure my safety, as may resemble that noble proceeding of the Roman Governour *Claudius Lysias*, in defending S. Paul from the conspiracy of his Brethren against him. They sent by several ways to seek after me, and acquaint me of the danger I was in: they prepared a party to relieve me if any violence should be offered me, and sent an officer of horse with other Gentlemen, by the way they understood I was to come, to bring me with security into the City, and prevail with me to go directly to the Lord Arch-bishops Palace, to be under his Protection, being not secure of my life in my former habitations.

From the place where I had this notice given to me, I went immediatly to the Noble man from whose House I came, giving him an account of what happen'd to me, and withal assuring him, that tho necessity forced me to go under that protection, I would never declare against the Roman Church, whil'st any hope was left of being satisfied in the doubts I had, and delivered by writing against several tenets and practises of it; which to one of my temper was not to be performed by vulgar cries, or emty pregnancies, but by solid and plain reasons, grounded upon the infallible word of God, such as I humbly conceived those reasons to be, which I proposed for Motives of my discontent with the present practice of the Roman Church. And I desir'd him to declare so much, and communicate my Letter to several persons of Honor, his Relations, and my good Friends, who had much experience of my Sincerity and Constancy in asserting what I conceived to be truth on all occasions, they giving further notice of it might direct to any person or persons, that should be thought fit to give me the satisfaction I desired.

Coming to *Cashel*, I sent the like notice to the Vicar General of the Romish Clergy there, desiring him, that if any of their Bishops or other Clergy did intend

tend to give me satisfaction to the reasons contain
in my paper, which was among them, they wou
appoint me a time and place of meeting, and t
should find my heart and ears open to truth, bei
resolved to lose my life, sooner then the true Catho
and Apostolic faith, whereſoever I found it to be p
and uncorrupted.

I may truly say that neither I did leave any sto
unmoved, nor omitted any care, or labour, I cou
imagine conducible for quieting my mind, and sett
ing me in my former profession (no Tree after ma
years growth, and deep rooting in a kind Soile, w
plucked up with more violence, then I was wrou
from my natural inclination, and sensible comfort
forsake the Society, and Communion of my form
friends and brethren.) Neither did they omit any d
gence or industry to hinder my parting from the
and to recal me after my separation; of both wh
things I will give here a brief and perfect account
the manifestation of truth, and satisfaction of such
desire to know it.

The first return I had to my invitation before me
tioned, to a trial of my reasons of discontent with
Romish Communion, was a Letter from the Super
of the Jesuits in *Ireland*, dated 12. May 1674. of
Tenor following

Dear Sir,

*Being loath to give credit to the strange repo
divulged here of you, I make bold to desire you to
me know whether you forsook the Catholic, and do
with the Protestant Church: for all your best frie
el iefly I, can hardly believe that your wit
wisdom should be subject to such inconstancy, m
perhaps by some Melancholy fit, or some other disto
per, proceeding from I know not what discontent
jealousy conceived against me, or any other of t

you know. If any such thing there be, I humbly beg of you to acquaint me therewith by your Letter commended to the post Office in Dundalk, *and do engage my word to you, that you shall have all satisfaction imaginable that lieth in my power, and that you shall find me alwaies ready to render you any Service that may be expected from*

Loving Sir,
Your ever assured
JOHN FREE alias S. R.

To this Letter I answered immediatly in terms of no less kindness and sincere amity, that I did and would declare whersoever he was concerned, that neither he nor any other of his Society did ever give me any discontent, which might be the cause of the Resolution I was upon; that my dissatisfaction was of a higher nature, and that it was a great error to imagine that any dislike of particular Persons should work in me an alteration of this kind, it being well known how easily I might remedy any discontents in *Ireland*, by repairing to the place of my former habitation and employments in *Spain*, and how good a reception I was to expect there even in that season, as to him was well known.

This Letter being miscarried, or not reaching to him (as he signified) before my declaration made at *Cashel*, (after many days retirement, and serious consideration of the matter, and no hope appearing of receiving satisfaction to my scruples) he wrot another to me of the 16. of June following, repeting the same expressions of fear, that either he or some of his brethren might have given me some discontent, to occasion my change, and desiring, if any such did happen, I might give him notice thereof, *that I may give you* (said he) *any satisfaction possible, and that union at*

least of Christianity if not of Religion, may remain entire among us. He desired further that I would consider seriously *unde* & *quo*, whence and whither I was going, and what great inconveniencies might follow.

To this Letter also I answered immediatly, repeting my former assurances given to him, of no injury or discontent received from him, or any of his Society, as a cause or occasion of my change, and that I did heartily embrace his offer of maintaining union of Christianity among us, if not of Religion, which was my own constant inclination and hearty desire. As for considering *unde* & *quo*, whence and whither I went, that I did consider it with Prayer and Study of many years, and the grounds of my resolution thereupon would soon appear in public; and I desired he should prevail with some able men of his Fraternity to reply to them with that gravity and modesty, which becometh learned and religious men; that on both sides, we might concur with our studies, to the Glory of God, and manifestation of his truth, setting a side all wonted acerbities, which if used would confirm me, and all men of good judgment, in a dislike of their way and spirit.

Soon after, at my arrival in *Dublin*, he sent another Letter to me of the 24. of *June*, with a message by word of mouth, by a Gentleman of my Relation, earnestly craving an opportunity of a privat conference with me, with an offer made by the said Gentleman of all favor and assistance, if I did desist even then from proceeding in my resolution, and desired I would signify either in privat, or in public, the reasons of my discontent with them. To this I answered, that I conceived some inconveniencies in privat Conferences in that occasion, and expected no quiet of mind by them; that the case being already public, I judged the handling of it in public to be more expedient both for the Service of God, and my particular satisfaction, the matter going through a more exact Trial that way; and consequently I did proceed, declaring in a Sermon preached a few daies after, to a very

very great and noble Auditory in *Christs Church* of *Dublin*, the reasons of my discontent with the present practice of the Roman Church, in such moderate terms, as may be seen in the same Sermon printed and extant in the hands of many, desiring to be answered with the like moderation, and formal Style, setting aside satyrical, and scurrilous Libels, to which I was not to afford any either reading or answer. And long it was before I heard of any serious reply made to my proposals, but silly Libels of this latter kind, which the sober sort of their own party thought unworthy to be published, and I thought them to be as little worthy of my regard. In the mean time having taken my dwelling, since my coming to *Dublin*, in *Trinity Colledg* near it, and that University being pleased to have me incorporated with it, in the quality of Doctor in Divinity, at the performance of Acts usual to such a degree, I published a Divinity Thesis, directly intended for a Justification of my resolution taken, by a strict enquiry and examen of it in a public dispute, and containing to that purpose two conclusions touching the main points of our Controversy, and to which all the rest may be reduced.

The first was, *That out of the Roman Church there is a safe way for Salvation.*

The Second, *that the way of the Church of England, is safer to Salvation then that of the Church of Rome.* By the former I intended to justify my constant and continual aversion to that horrid and arrogant position of the Romanists, that out of their Communion there is no Salvation, the fountain of so many bloody Tragedies, and unchristian animosities, which have bin the disgrace and destruction of the Christian Church these many years. By the Second, I proposed to justify the election I made of the Church of *England*, as the more sure way to Salvation, each one being obliged by the law of that Charity which every one ows to himself, to take the way he conceives to be most secure in a matter of so high a consequence.

To these conclusions I invited seriously and ea
nestly all manner of persons, having obtained free li
cence for them to come and argue, from the Lor
Primate our Vice-Chancellor, and from the othe
Heads of the University concern'd, as may appea
by the Letter following, which I wrot with the Thes
enclosed to a certain Learned Doctor of the Romis
Communion.

Honoured Doctor,

In pursuance of my earnest desire to discover the truth in the matter of greatest concern, by all th waies I could think expedient for it, I am to defen by public dispute next Thursday in the Chappel o this Colledg, the Thesis I send to you enclosed her in performance of my promise; I signified to my Lor Primat, to the Provost of the Colledg, and the Mo derator of the disputes, my desire, that any learne man of whatsoever condition, might be permitted t oppose; and they all granted my request, it being m the custom of the Church, and Universities of En gland *and* Ireland, *to keep their people from read ing, and hearing the reasons of their adversaries, e else where you know tis. And as* Suarez, Bellar min, *and others, the ablest defenders of the Roma cause, are read here with due regard to their learn ing, so any learned man will be welcom to our di sputes, and in his good behavior will have a sur warrant of his indemnity for what he shall say a gainst us by scripture and reason. And where th arswer may seem deficient, he may with confidenc go on with* contra sic argumentor *by that modest an clean way of schools. But if his reply should be som foul words or rudeness, tho I have resolved to pa*

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ver that kind of oppoſition, I may not aſſure that the udience here, (which is to be very Illuſtrious and arned) may beare it. I heartily pray to God, he ay ſend us all Grace to ſeek after ſincerely, and appily find out, the true way of ſerving and raiſing him. And ſo I reſt.

Sir, your Sincere Friend

to ſerve you

ANDREW SALL.

At this invitation the ſaid Doctor, with ſome others of the Romish Communion, came to our diputes, but for reaſons to them beſt known, they reſolved not to oppoſe in that public manner; neither did we by their defaults want learned and able oppoſers; for ſeveral of our own Doctors of Divinity, and Maſters of Arts members of this Univerſity, well furnished with skill in Controverſies and the beſt arguments our adverſaries have, did propoſe them vigorouſly upon the cheif points controverted, reduceable to the Heads I propoſed for Theſis, and by vote even of the Romish Auditors preſent, they were not wanting to the duty of able diſputants; nor could I underſtand that any did miſs a ſatisfactory anſwer to the Arguments uſed, which were many, and all in the preſence of the moſt Reverend Father in God, *James* Lord Arch-Biſhop of *Armagh*, Primate of all *Ireland*, our Vice-Chancellor, and of the Right Reverend Fathers in God, the Lord Bishop of *Kildare*, the Lord Biſhop of *Oſſery*, the Lord Bishop of *Killalo*, and of a very great and flourishing number of learned men both of the Clergy and Gentry.

This tryal being over, my great longing was, for a ſerious and well conſidered reply, to my reaſons

propoſed in print, which by that way might be performed, without pretence of fear or want of liberty. Long was I in expectation, when at laſt came out a ſhower of Books againſt me, one upon the back of another. The Firſt that appeared upon the ſtage, was I. E. a fit perſon to break the Ice, a rough trotter, with a book of a ſmall bulk, and leſs ſence, bearing a Thundering title.

A ſoveraign counterpoiſon prepared by a faithful hand for the ſpeedy reviviſcence of Andrew Sall, *a late Sacrilegious Apoſtate.* The reſt of the title page, was beſtowed in magnifying the force of that Book, *to inform the ignorant, to reſolve the wavering, and to confirm the conſtant, well principled Roman Catholic.* Under ſo magnificent a Title, who would not expect a ſtrong and formal anſwer to my arguments againſt the Popes Infallibility, Supremacy, Tranſubſtantiation, Purgatory, indulgences, and other tenets of the Roman Church, that I took in hand to confute? But inſtead of this, he preſented to his Reader two or three (we may call) common places, dropped from a ſtudent of ſome Colledg.

1. Of the happineſs of the Reſtoration of the Soul of man.
2. Of the true eſſence of the Divine Faith.
3. Of the happineſs of Chriſtian Religion.

And thence without the leaſt attemt of applying thoſe Documents (which he ſo calls) to any purpoſe, he falls abruptly a railing in the reſt of his book at the Church of *England*, and at thoſe he conceives to concur to my converſion to it, in ſuch a rude and raving ſtile, as to all judicious men, he ſeemed to be ſtark mad and unworthy of any regard or anſwer, and that I underſtand to be the opinion of ſober men of his own party. But to my perſon his terms are ſo Heterogeneous, as may reſemble a monſter compoſed of a Syren and a Tiger; extravagantly exalting me above the skies for what I was before, and depreſſing me under the abyſms for what I am at preſent, now calling me ſacrilegious Apoſtate

and now Dear *Andrew*, ſweet *Andrew*, and what not.

With what propriety his book may be called a Counterpoiſon I know not, if it be not, that the commendations he beſtows upon me in one place, may be an Antidote againſt the venem he and his fellow railers ſpit againſt me in others. You have bin heretofore (ſaies he) *known and counted a Philoſopher, both by words and deeds, you ſpoke great things, and did likewiſe practiſe them,* and after p. 27. *before you were* vir Apoſtolicus *a moſt reſplendent Star in the Firmament of the true Church, a Religious Prieſt, conferring life of grace on others, called by the hand of God to a moſt high and Soveraign dignity and Honor, before a chaſt and Evangelical Miſſioner, raiſed from a* Sall *to be a* Paul, *a Preacher of the word and penance. Now turned to be* Saul *perſecuting, and warring in a moſt furious manner, againſt the heavenly fortreſs of true faith, become a wretched lying and vile Proteſtant*, plunged in all vices contrary to thoſe former virtues, not to repete more of his dirty terms.

A grave and Honorable prelate reading this ſtrange Contraposition; replied they were beholding to him for giving ſo good account of what I was before, but needed not his information for what I am now, themſelves knowing that better. And this egregious writer, being queſtioned in a private diſcourſe, with what truth he could ſay that I was become ſo deboiſt, ſince I came to the reformed Church, living all that time very abſtemious, and retired in Trinity Colledg of *Dublin*, and in a good repute with thoſe that converſed with me, he anſwered that he never meant that I should be really guilty of thoſe vices, but in a Metaphorical ſence, That the Church of *England* being a Harlot, I embraceing the Communion of it, became guilty of a ſpiritual uncleanneſs, and all thoſe vices he mentions. He cannot deny that I know this to have bin his anſwer. Wee thought ſuch equivocations, and mental windings to be only among the prime Politicians of that party, but when we find them in one ſo ſimple as Mr. *I. E.* his book ſhews

him to be, the ſickneſs ſeems to be too far ſpread among them. Well contented he would be that his proſelytes ſhould underſtand I ſhould be really guilty of the debauchery he ſpeaks of. But if he be brought to a teſt, he is provided of the reſerve aforeſaid to come of.

This ſpecimen which I give of the mans Genius, will I preſume quit me, in good Judgments of all obligations to further regard of what he ſaies to me: but I will not diſcharge my ſelf of the duty of defending the Church of *England*, againſt his barbarous injuries and calumnies, which I will perform God willing in the whole diſcourſe of this Treatiſe, reſolving the objections of others, and with ſome reflexions at the end upon part of his peculiar Extravagances, to let the world know, how different the condition of the Church of *England* is for Piety and learning, from what his malice would make his blind Flock believe of it.

The next book of thoſe published againſt me that came to my hand, was one intitled the *Bleeding Iphigenia*; by way of a Preface to another greater a preparing, which ſoon after appeared under the Title of the *Doleſull fall of Andrew Sall &c.* both written by a grave and ancient Prelate of my acquaintance in *Spain*; who in both of them dolefully laments a ſuppoſed fall of mine from the Catholic faith into Hereſy, and enlarges in magnifying the virtues and learning of the prime Fathers and Doctors of the Church whoſe company he ſaies I have forſaken, and cries againſt the errors and vices of many Heretics which he mentions, drawing their pedegry down from *Cain*, whoſe ſociety he ſaies I have embraced, and concludes conjuring me by all that is Holy and precious on earth, and in Heaven, that when the laſt viſit of God comes upon me, I may be found a true profeſſor of the Holy Roman Catholic Apoſtolic Faith.

The good will and Pious intention of this Prelate I truly love and honor, and accordingly will endeavor to ſatisfy him in ſober, ſerious, and ſincere terms.

If

If it were ſo indeed as he ſuppoſes, that I ſhould have fallen from the Holy Catholic Apoſtolic Faith, I ſhould be the moſt unhappy, and worthy to be lamented of all men; but I am certainly perſwaded I have rather faſtened my ſelf to it, by the change I made, & I hope ſhall make it appear ſo to all unbiaſſed men in the progreſs of this book. And to his requeſt that I be found a true Profeſſor of the holy Catholic Apoſtolic faith, I promiſe him faithfully, it ſhall be my conſtant and inflexible reſolution to hold that faith to the end of my life, whereſoever it be uncorruptly profeſſed, whether in *Rome* or *Jeruſalem*, or elſe where; I know it is not tied to places. And in truth and ſincerity of my heart, I ſay to God in the words of holy *David*, which I have put for a Motto in the Frontiſpiece of this work, *One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the daies of my life, to behold the beauty of the Lord and to inquire in his Temple.* Pſal. 27. 4. This deſire appeared early in me, having betaken my ſelf in my younger years, to that courſe of life, which I conceived to be moſt expedient to come to God, and dwell in his houſe, by the ſtrict practiſe of Piety and learning, ſecluded from the world in a ſociety of great reputation for both. And in that courſe I did perſevere, whilſt that apprehenſion laſted: but having diſcovered errors therein oppoſit to the primitive Catholic and Apoſtolic faith, leading to the houſe of God, and finding by ſerious and due conſiderations, the ſame true faith to be profeſſed uncorruptly in the reformed Church of *England*, I did conſtantly reſolve to embrace it, in proſecution of my foreſaid profeſſed deſign of dwelling in the houſe of God, I mean in the true Catholic Apoſtolic Church. And as no human force or induſtry, could win me to this change, without a ſtrong interiour motion, and full perſwaſion of being in the right, ſo all arts and endeavours by terrors or allurements are vain to recal me, this interior perſwaſion perſiſting, which I find rather

rather confirmed then weakened by all industry hitherto used to draw me from it, as I hope will appear to the dispassioned reader by the sincerity of my discourses in this Treatise.

The fourth and last book of those published against me that came to my hands, was one of J. S. bearing Title the *unerring unerrable Church*. Whosoever the said J. S. be, if we measure him by his conceit of himself, his contemt of his adversaries, his boast of his arguments for unanswerable, and the brags of his Friends in his behalf for matchless, certainly he is the *Goliah* of their *Camp*, of Gigantic stature among them. I was not a little joied to find a person of so great repute and trust, engaged in answering my arguments. If I find it easy to render void his answers, and to confute his arguments, then may I expect to be at full quiet in my perswasion, and immoveable against all their oppositions, whereof the prudent Reader will be judg after he hath viewed our incounter.

And whereas the main strength of this Combatant lies in his calumnies and impostures, wherewith he besets thick the front or Preface of his Book, I will in this place remove that engine. To lessen the weight of my arguments with a great number of Readers, who rely much upon the credit of the writer, he will, he saies, strip me of those Titles which my public emploiments for many years have given me, and with a kind of power never heard of before, will make, that I should not have bin what really I was, to the knowledg of many thousands of men living. Finding me stiled Professor of controversies, in the *Irish* Colledg of *Salamanca*, he saies resolutely, that no Controversies were taught in that Colledg these forty yeares: in which undertaking he has bin so unlucky, that several persons of Honor in *Ireland*, who have bin in *Spain*, and do know the language of it, saw an Instrument in Spanish yet extant in my keeping of the Inquisitor General of *Spain*, giving me Licence for having and keeping prohibited Books upon the account of being professor of Controversies

is in the aforesaid Colledg after the Tenor following.

En la villa de Madrid a 15. de Junio 1652. &c.

En la villa de Madrid a quinze dias del mes de Junio de mil y seiscientios y cinquenta, y dos annos. El Illustrissimo y Reverendissimo Sennor Obispo de Placentia Inquisidor General en los Reynos y Sennorios de su Magestad y de su consejo &c. dio Licentia al P. Andres Salo de la campania de Jesus, Rector del Collegio de Irlandezes de Salamanca, y Lector en el de la catedra de Controversias contra Herejes, paraque por tiempo de un anno, que comience a correr y contarse desde el, dia de la fecha, pueda tener, y leer libros prohibides para el efecto de escrivir y imprimir, y dar ala estampa qual quier libro o tratado. y le encargò, que si hallare en algun libro antiguo, o moderno, alguna proposition censurable, no comprehendida en el ex purgatorio, compliendo con su obligacion, lo advierta y de cuenta dello a su Sennoria Illustrissima o al consejo por lo que importa al servicio de dios

dios nueſtro Sennor. De lo qual teſtifico yo el infra eſcrito ſecretario de camara de ſu Sennoria Illuſtriſſima.

El L^do Pedro Lopezde
Brinnas.

And at the bottom of the leaf on the left hand corner, are written theſe words, *aſſentada a fol.* 138. which is to ſay, ſet down page 138. I ſuppoſe of the Book where Licences given were enrolled, to prevent the uſing of ſuppoſititious ones. Thither I remit Mr. S. if he doubts of the Legality of this Inſtruments. The foreſaid Inſtrument turned to Engliſh faith thus.

In the Town of Madrid the 15. *day of the month of June* 1652. *the moſt Illuſtrious and Reverend Lord Biſhop of* Palencia, *Inquiſitor General in the Kingdoms and Dominions of his Majeſty and of his Council &c. gave Licence to Father* Andrew Sall *of the Society of Jeſus, Rector of the Iriſh Colledg of* Salamanca, *and Reader in it of the Chair of Controverſies againſt Heretics, that for the time of one year, which ſhall begin to run and be counted from this day of the date hereof, he may keep and read prohibited Books, for the purpoſe of writing printing or Publiſhing*

any

y Books or Treatiſes, and hath charged im, that if he find in any Book ancient or odern, any cenſurable propoſition, not comrehended in the expurgatory, complying with is duty, he ſhall advertiſe and give notice of to his Grace, or to the Council, for the imortance of it to the ſervice of our Lord God, f which I certify the undernamed Secretary f the Cabinet to his Grace

Licentiat Peter Lopez
de Brinnas.

For each one of the three years I was in that Office ne like inſtrument was ſent to me, and each of the id years my name enrolled in the matricle or pub-c Books of that Univerſity, for Rector of the ſaid olledg of it, and Reader of Controverſies. Mr. S. may go thither, and ſee himſelf to his ſhame ound a liar. The like ſhame he ſhall meet with, or ſaying I was never a Reader of Moral Theology in ne Roial Colledg of the Society in that Univerſity. he Superiors and Lectors of the ſaid Colledg in the ear forementioned, and my Auditors, which were chief part of the Students of Divinity of the Jeſuits n that province of *Caſtile*, will be on a trial, witeſſes of the profligat boldneſs and impoſture of I. S. Let ſeveral *Jeſuits* now living in *Ireland*, who at that ime were Students of Divinity in the foreſaid Colledg of *Salamanca*, and ſaw me ſit with the other Diinity Profeſſors examining yearly their ſufficiency or promotion, and were examined by me, let them ſay be put to their oath, and if they will not forfeit

* * *

theri

their ears by the law of this land for perjury, the
must testify against I.S. and his impostures.

Finding me stiled professor of Divinity in *Pam-*
plona, *Palentia*, and *Tudela*, he saies that there is no
nor was at any time Divinity taught in the Col-
ledges of *Palentia*, and *Tudela*; and he may as we
say in some places of *Spain*, that there is no such
thing as a Lecture of Divinity in *Oxford* or *Cambrid*
With some he may meet in that part of the world
that could not contradict him; and happily it is
with him now where he is. To some of his fam-
liars he may perswade his saying; but to expose it
public view by print, shews clearly that passion h
blinded him not to see his shame: for certainly it wou
appear no less insolent in *Palentia* or *Tudela*, to sa
that there is not, nor was at any time a Lecture
Divinity in those Colledges, then if you should s
in *Oxford* or *Cambridg* so much of those Universitie
A numerous Congregation of Priests, and Studen
of Divinity to be priested, of those two great and f
mous Cities, and of the Country about, who we
my auditors, will cry out against such a blind and bo
writer, that has no regard to truth in what he saies.

He allows me the honor of having bin Reader
Divinity in the Colledg of *Pamplona*, which is n
small wonder, that being one of the most famo
and flourishing Colledges the Jesuits have in *Spa*
and consequently to his purpose declared, to rob m
of that Credit, as he may do with the same grou
he did with the rest, that is to say with only his bo
assertion or fiction, without any proof alledged. B
he do's it to bring upon me a greater discredit, t
ling his Reader that if they h bin contented wi
me, I might have continued longer in that employme
and this we must take upon his credit, tho a co
vinced bankrupt in truth. But how shall I refe
him at this distance from those men, and in the pr
sent difficulty of getting their testimony in my favo
I admire and praise Gods providence in putting in
my hands abundant evidences to repulse the spiteful
atte

temt of this virulent Adversary. I will to his confusion produce here two testimonies that may suffice for many; the one of a Prelate, the other of a Prince. The former is of a grave and aged Bishop, then supplicating to the Provincial of *Castile* for my continuance at *Pamplona*, by a letter of the tenor following.

Admodum Reverendo in Christo Patri Martino de Lesaun Castellanæ Provinciæ societatis Jesu præposito provinciali.

Admodum R^do^ in Christo pater,

Capiens per ultimum tabellarium rumorem de P. Salo *brevi inde abituro jussione tua, in mentem venit quod dixit Job,* Venit mihi timor quem timebam: *vix enim quidpiam præter peccatum in Deum meum et cladem religionis & patriæ plus timendum censui aut dolendum, quam imperium de ejus migratione. Cur, pater colendissime, scholam Pampelonensem Magistro tam claro, populum Ecclesiaste, Principes & Magnates regni Consiliario in foro Conscientiæ, & me præsulem afflictum & mærentissimum, ac gementem in exilio, spolias unico meo solatio? Quid aliis nostro incommodo bonus esse vis? Sed haud*

dubie ibi ſubditum tuum vivere malis, ub
Deo melius famulans proximo poterit magi
prodeſſe? Si ita eſt, relinque illum Pampelonæ
ubi hactenus prater obſequia ſocietatis occa-
ſione mutuæ inter nos conſuetudinis (dum
ibi vixerim) multum profuit patriæ ſuæ
in ſpiritualibus, ut modo ſit literarum collo-
quio. Muta igitur obſecro ſententiam tuam pr
majori bono animarum, & Salum *(ut mecum*
allaborans multis ſternat viam ſalutis) in-
dulge pauliſper mihi & patriæ ſuæ, & ſponde
fore ut te non pæniteat tam ſancti conſilii. Mul-
ta, ſi expediret omnia pandere, offerre poſſum
quæ monere poſſent Reverendiſſimam pater-
nitatem tuam manibus & pedibus ire in me-
am ſententiam. Expectans benignum reſpon-
ſum tuum, deoſculor ſacratas manus

Reverendiſſimæ paternitatis tuæ
Amantiſſimus in Chriſto ſervus
Nichol. Epiſcopus Fernenſis.

For ſuch as underſtand not *Latin* thus it goes in
English.

To

To the Right Rd Father in Christ *Martin de Lezaun* Provincial Superior of the Society of Jesus in the Province of Castile.

Right Rd Father in Christ,

Understanding by the last post, that Father Sall *is to remove shortly from that City by your orders,* Jobs *saying comes to my mind,* The thing which I greatly feared is come upon me. *For certainly besides my sins against my God, and ruine of my Country and Religion, I could hardly conceive any thing more to be feared and grieved by me, then the order of his departure. Why, most Reverend Father, will you deprive the Scholes of* Pamplona *of so famous a Master, the People of a preacher, the Princes and Peers of the Kingdom of a Counsellor in matters of conscience, and me an afflicted sad Prelate groaning in Banishment, of my only comfort? Why will you be good to others at our loss? But doubtless you will have your subjects to be, where serving God better, he may be more benefiaial to his brethren: if so, leave*

him at Pamplona, *where hitherto beside the functions of the society, by occasion of our mutual communication while I lived in that City, he has don much good to his country in their spiritual concernments, as now is don by exchange of Letters. Alter your opinion therefore, I beseech you, for the greater good of souls, and lend* Sall *for a while to me and to his Country, and I promise you that you shall not repent of so good a resolution. If it were convenient to discover all, I could alledg many things which would induce your Reverend Paternity to a free and full consent to my proposal. Expecting your favorable answer I kiss your sacred hands*

Your most Reverend paternities
most affectioned servant in Christ
Nichol. Bishop of Fernes.

The Author of this letter is yet living where Mr. S. may come to him and be certified of the case. And tho he be of my present Antagonists, I know he has so much of truth and honesty in him, as not to deny his writing: for even now he confesses that his opinion of me, and the opinion of all that knew me, was conforming to what that letter represents, whatsoever be come of our present Controversies.

The second testimony I have to be produced here more public and full to this purpose, is that of the

the Earl of *S. Stephen*, General of the Spanish army in *Castile*, Vice-Roy and Captain General first of the Kingdom of *Gallicia*, then of *Navarr*, and last of *Peru*, a Prince of as great repute for his learning and piety, as for his Government of Kingdoms and arms. Being Vice-Roy of *Navarr*, and Resident in *Pamplona* Metropolis of that Kingdom, all the time I was there teaching Philosophy and Divinity, and being often present at my public functions, as well of moderating disputes in Scholes, as of preaching in Churches, and moreover having bin pleased to render me very familiar with himself, for his direction and consultation in matters belonging to my profession and calling, at last delivered his opinion of me, for teaching, preaching, and behavior, in an Elogy inserted among others of men he honored of his age, and would have to live in the memory of posterity in a book of his works presented by his two Sons to Pope *Alexander* the 7th intitled *horæ succisivæ Didaci Benavidii comitis Sti Stephani Proregis Navarræ*, &c. and printed at *Lyons* in *France* in the year 1660. In the pag. 278. of the said Book he hath this Elogy touching me.

R^do

R^do P. ANDREÆ SALO
Hiberno Societatis Jesu
Elogium.

Dignus Famâ, & familiâ Ignatianâ
Vir,
Hybernus patriâ, & Vernans literis.
Superasti Hæreseos Pelagi, ac
Mortalitatis sævientes
Procellas
In Religionis tutum
Sinum traductus.
Salo, Sales, Sapientiam
Cognomentum, Verba, Mens,
Promunt.
Patriæ calamitatibus, & Calamo notus.
A natalitiis oris, ore cum Nestoreo
Ad Hispanas Scholas accessisti.
Inservisti etiam sacrâ Eloquentiâ rostris.
Et quod mirum,
De Cœlesti Patria non Patrio sermone
Sed Hispano elegantissimè
Peroraſti.
Vere peregrinus sermo à Peregrino!

Ac

Ac dum te auribus uſurpo,
Quà diſſertatorem Scholaſticum,
Quà Cœli Oraculorum interpretem,
Hinc me ſagatum acuminibus
Armas,
Hinc me togatum divinis
Legibus inſtruis.
Quod magis
In tuis literis ſine litura
Mores ſuſpicio.
Deſinis eſſe Ibernus, factus Iber:
Deſinis eſſe Iber, IESU *aſſecla*
Factus.
Hoc cautum ut habeas
Volo:
Te exemplo hamare,
Quem meus amat
Calamus.

I forbear turning theſe words into English, both for the inſufficiency I find in me for keeping their Elegancy in the Tranſlation, and for my unwillingneſs of delivering in words of mine own, Elogies whereof I acknowledg my ſelf moſt unworthy, and which I could not behold without confuſion. The book was ſent unto me by the Bishop of *Pamplona* to be examined before it was printed, as the cuſtom there is, and ſo bears my cenſure and approbation of it in the beginning. But the foreſaid elogy was then concealed from me, and inſerted among the reſt, after the Copy went out of my hands: and truly

truly I was ſurprized, and in no ſmall confuſion finding it in the book after it was printed. But I ſee Gods great providence fore ſeeing the preſent malignant attemt of my adverſary upon my credit, was pleaſed to have this Antidote prepared againſt his venem.

I hope the judicious Reader will not aſcribe to any appetit of vain Glory the exhibiting of the foreſaid teſtimonies, to which the juſt and neceſſary defence of my credit did force me. And whereas my adverſary is ſo bold as to appeal even to the Proteſtant reader, for juſtifying his attemt in robbing me of the Titles given to me, with a confeſſed deſign of weakning thereby my cauſe and my arguments with the vulgar, I embrace the ſame appeal, and deſire the ſame reader to judg, whether it be right or reaſon I ſhould deſert his cauſe, and mine in this exigency. Shall we let their inſolent and preſumtious vaunt run unchekt, wherewith they blind the ſimple, ſaying that no man of underſtanding or honeſty can leave their Church for the reformed; that both Religion and learning have fixed their tents among them, ſo as out of their Society neither may be found: that the dulleſt wits coming to them, are illuminated and refined, and the moſt ſublime, by leaving their Communion, are blinded and ſtupified.

This robber of titles certainly ſhall meet with ſomething in his Encounter with me, that will trouble him more then thoſe callings of Profeſſor and Rector. Many Profeſſors of Divinity and Rectors of Colledges have I known (without any great preſumtion I may ſay it) who in debates of this kind, could not put their oppoſers into ſuch ſtreights as I. S is like to find himſelf in, at the trial of his book, now to be taken in hand. But being he conceives that thoſe callings may add force to my arguments with ſome readers, I will defend them in ſpight of his malice, and endeavor to forward the truth of God, by all that is mine by right.

And

And if it be true what ſome of his party, to give more credit to this calumny, do report, ſaying that the Author of it is a Jeſuit of my acquaintance in *Spain*, if ſo, I ſay, his guilt is hainouſly aggravated thereby, as being a formal and willful impoſtor with certain knowledg of the untruth of what he ſaies, he having bin a maſter of a Grammar School in one of thoſe Colledges where I was Profeſſor of Divinity, and where he ſays Divinity was never taught, and knowing certainly that I had all thoſe emploiments which he denies I ſhould have had; for which cauſe ſeveral of the Romish Clergy and Laity in *Ireland*, who know the ſame, have deteſted the impudence of this man, in denying a thing ſo publicly known.

I could not but imagin that ſome perſon capable himſelf of ſo deſperate a folly as to take upon him fictitious titles, ſhould be author of this rude calumny: for mens apprehenſions of others are commonly a teſtimony of their own temper, as is obſerved in the beginning of this Preface. And if the ſaid Jeſuit be Author of that book and of the calumnies of it, the obſervation now mentioned is fully verified in him: for to my certain knowledg, this man being ſent away from *Spain* before he was ripe in learning, to magnify his miſſion with privat friends, gave himſelf a title, ſo ridiculouſly and Chimerically fictitious, that if I did mention it here, it would bring upon him an incurable confuſion; not to wound him to deeply, I forbear to unfold the matter further at preſent. But I have declared it to a perſon of quality of his acquaintance with a meſſage to him and his brethren, that if they will not ſtand to the offer of their Superior above mentioned, of union in Chriſtianity and civill demeanor, nor will accept of my invitation to a trial of our cauſe by a grave and Scholaſtic way, becoming Chriſtians and learned men, but muſt force me out of it by calumnies and ſlanders, they may poſſibly find, that it is not want of materials, that keeps me from throwing dirt in their face (as others commonly do

departing

departing from them) but want of inclination to ſuch practiſes: and when their * great Doctors teach them to raiſe falſe teſtimonies whereby to diſcredit their adverſaries, as this man does, I hope they will allow me to repell with truth, tho bitter, the aſſaults of malicious enemies.

After the publication of theſe four Books, now mentioned, the laſt and great engin applied by my former brethren to recall me, was a large and ſolemn Bull of Pope *Clement* the 10. now reigning in *Rome*, ſigned and Sealed by his *Protonotarius Apoſtolicus*, *Claudius Agrete*, aſſuring me in terms of full Legality, an intire and abſolute Remiſſion of all that is paſt, and a favorable reception to my former condition and priviledges, if I would return to them. This Bull came into my hands by *Dublin* poſt in *September* laſt, with a letter about it of few lines in Latin, without ſubſcription, inticeing me to an acceptance of the favor offered, and concluding with admoniſhing me of evil deſign'd againſt me, if I did not conſent to it; of which deſigns againſt me, I have had more notice given to me, then I am willing to publish: I thank God for delivering me hitherto, and I pray that he may correct the ill affected minds that harbor ſuch cruel thoughts.

To the offer made by that Bull of pardon and favour I anſwer, that I want a more neceſſary indult from the true ſupreme Head of the Church our Saviour Jeſus Chriſt, for ſubmitting to the preſent Laws and Commands of the Roman Church, oppoſit, as I do conceive, to the Commandments of God, the Doctrine of Chriſt, and the practiſe of the primitive Apoſtolical Church, as I hope to make appear in the following Treatiſe to the indifferent Reader, by the help of God.

And finding the above mentioned I. S. more eager in challenging me to anſwer his Syllogiſms, and his

* Vide Caramvel Theolog. fundamentali fundamento 551. N. 1589.

party

arty more confident of them, I haſtned my reply o him for the print, but ſome delaies intervening ..ich gave me way to have the ſecond part (which I intended to be of my reply) finiſhed, before this other could be printed, I have reſolved to leave his own place to Mr. I. S. which is the laſt, and begin with my reply to N. N. declaring by occaſion of his objections, that the faith we profeſs in the Church of *England* is that (and no other) which *Jeſus Chriſt*, and his Apoſtles taught, and was profeſſed by the faithful, in the firſt and better ages of Chriſtianity; that we have in this Church all thoſe titles, and rights which do qualify a Church for truly Catholic, even according to the rules preſcribed by the ableſt writers of the Romish party, whereby all thoſe loud cries againſt us for Heretics and Schiſmatics appear to be no better then emty bubles, and meer wind, only apt to delude weak and ignorant people; and thence I will proceed to declare how their ordinary ſtuffe of arguments againſt us, is bottomed conſtanly upon falſe ſuppoſitions and miſrepreſentations of our Doctrin and practices, which if well known to the ſober and ſincere ſort of Roman Catholics, they would be far otherwiſe affected then they are towards the Church of England, by the falſe informations of ignorant or malicious inſtructors.

O may the Father of light and the God of truth open the eies of men blinded with earthly paſſions, that they may ſee and follow the true way to everlaſting happineſs declared to us by his dear Son *Jeſus*, that his will and glory may be the common aime of all our wishes and writing, and of all our actions; that our Studies and endeavors be not to make the breach among Chriſtians wider, but to reconcile them in Chriſt, that thus united in him, we be at length happily united among our ſelves in the profeſſion of true faith in our good Saviour Jeſus, to whom with the Father and Holy Ghoſt, be all Honour and Glory for ever and ever *Amen*.

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TRUE CATHOLIC & APOSTOLIC FAITH Maintain'd in the CHURCH of *ENGLAND*.

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PART. I.

Being

A Reply to *N. N.* his two Books, the one entitled, *The Bleeding Iphigenia*, the other, *The doleful fall of &c.* with a reflexion upon *I. E.* his Libel entitled, *A Soverain counterpoiſon, &c.* and a Vindication of the Church of *England* from the calumnies of them, and of their Party.

CHAP. I.

A ſummary account of the Contents of N. N. *his two Books, and a diſtribution of the points to be handled in relation to them.*

AN uſeful Propoſal being made in the *Senate* of *Athens* by a perſon of ill repute, thoſe wiſe *Senators* accorded the ſame ſhould be tender'd by another of a clearer fame, that it might carry by his authority more weight, and be the better accepted. The like ſeems to have bin practis'd with me by my Brethren of the *Romiſh* communion. Reaſons of diſcontent with the Church of *Eng-*

land, and great affronts of it being presented to me, by *J. E.* in his Book or Libel entitled, *A Soverain counterpoison, &c.* they justly suspecting that I would slight that onset, out of a dislike to the person, because of his rude and passionate expressions, have taken care that the same and other motives of discontent should be propos'd by another of greater repute; an aged, and grave *Prelate*, renowned for learning and vertue, and one much respected by me. He is pleas'd to give me marks of former acquaintance for knowing him, but without commission of further discovering him to the Reader, then under the character of *N. N.*

In the beginning of his Preface, (which came forth in a separate Tractate) he tells me how much he was surpris'd and troubled, seeing a Copy (he receiv'd in Print from *London*) of my Declaration for the Church of *England*. *This paper indeed* (saies he) *gave me a great heaviness of heart, for I lov'd the Man dearly, for his amiable nature and excellent parts, and esteemed him both a pious person and a learned, and so did all that knew him.* And after bemoaning my fall (as he calls it) *from a little heaven, the state of Religion, wherein* (saies he) *for a time he shined, like a little Star, in vertue and learning*, he declares his anger against me, and purpose of serving me not with the Waters of *Shiloah* that go softly, but with those of *Rezin* more tumultuous, to wash me from the stains of *Heresie*.

And after this, leaving me, he falls abruptly on lamenting the miseries of *Ireland*, and complaining of injuries done to the natives of it, and

and justifying their proceedings in their late Insurrection, which he will not have to be called Rebellion. In this he spends that Tractate, and then proceeds to the greater Book design'd against me, giving to it this title, *The doleful fall of* Andrew Sall, *Jesuite of the fourth vow, from the Roman Catholic and Apostolic faith, lamented by his constant friend, with an open rebuking of his embracing the Confession contained in the* 39. *Articles of the Church of England.*

This Book he begins with a Rhetorical, or Satyrical exclamation against my resolution of embracing the said Confession: and proceeds to relate at large the vertues and learning of Saint *Hierom*, Saint *Augustine*, Saint *Ambrose*, and other holy Doctors of the Church, whose company he saies I have forsaken: and then makes a large list of Heretics of all ages beginning with *Lucifer*, whom he will have to be the first *Heretic* before Mans creation, and so coming down all along by *Cain*, *Lamech*, the Giants, *Cham*, *Jannes*, and *Jambre*, with others mentioned in holy writ, to these of the latter times, relating their execrable vices and errors; of all which he will have me to be guilty, and an associate of those Heretics, for embracing the Confession contained in the 39 Articles of the Church of *England*. He pretends to discuss, and censure some of them, as also some parts of my Declaration, and makes a scandalous Narrative of the *English* Reformation, and finally concludes with a fervent exhortation to me to return to the *Roman* Church.

By this *Scheme* I deliver of that Book, the prudent Reader may judge how tedious a labour it were to take notice of every thing contained in it, and how impertinent, I being so far from what he supposes me to be, and from being concerned in the *Heresies*, and for the *Heretics* he mentions. Yet the quality of the person, the sacred tye of friendship which he professes for me, and the good intention I am to believe he had in his writing, and above all the love of truth oblig'd me to undeceive him, and others that may be of his opinion, in the great and gross mistake he is in touching my condition, and that of the Church of *England*, whose Communion I have embrac'd. I will therefore declare,

First, That the Religion we profess in the reformed Church of *England*, is no other then the true, Primitive, Catholic, and Apostolic Religion, taught by our Saviour Jesus Christ, and his Apostles, and practis'd in the first and purer ages by the Primitive Church.

Secondly, That we have nothing to do with the *Heresies N. N.* attributes to us: and his Brethren practising such calumnies, do manifest it is not the Spirit of God that moves them.

Thirdly, That the professors of the Evangelical Doctrine in the Reformed Churches are not so few or despicable, nor the *Romish* faction so considerable, as they would make the Ignorant believe.

Fourth-

Fourthly and laſtly, I will refute ſome ſeditious Doctrines delivered in his firſt Book, that is a preface to the ſecond, and will conclude with a check to *J. E.* his calumnies and barbarous abuſes faſtned on the Proteſtant Church.

CHAP. II.

That the Church of England *is a true Catholic Church, and that the Doctrine profeſſed in it is truly Catholic and Apoſtolic.*

YOu begin the firſt Chapter of your Book againſt me, *N. N.* (under this character you will be named,) You begin I ſay, with a Rhetorical exclamation in theſe terms, *O* Sall, *tell us what domineering Spirit of darkneſs, what black temptation hath drawn you out of the houſe of God?* I may juſtly return for anſwer an other exclamation better grounded, and ſay, O *N. N.* tell us what domineering ſpirit of blindneſs, what black preſumtion is this, that ſo generally poſſeſſes your faction amidſt the light of ſo learn'd an age, that a perſon of your years and degree ſhould not know, *that in the Houſe of my Heavenly Father there are many Manſions?* that it extends further then the quarters of the *Roman Pope?* that by quitting his juriſdiction, I forſake not the whole houſe of God? But tho you declare to your Reader, that your purpoſe is not to deal with me Scholaſtically, but Hiſtorically, that is to ſay, (as I find) not by reaſon, but by railing, and by calumnies, wherewith your uſual armories are plentifully ſtored, and by emty flouriſhes upon falſe grounds; I will not engage in like manner with

with you, but prove Scholaſtically, that is to ſay, with formal and ſolid arguments demonſtrate, that in all your cries you beat the air and not me; that all of them are grounded upon a falſe ſuppoſition; that by forſaking the *Romiſh* communion I did not forſake the Catholic Church; that the Church of *England*, whoſe communion I embraced, is a very noble and ſound member of the Catholic Church, and the Doctrine profeſſed in it, & propoſed to the People for the object of their belief, is truly Catholic and Apoſtolic, free from all Hereſie and falſhood. And when I have proved ſo much in a rational and Scholaſtic ſtyle and method, it will appear how vain your attemt is of working on me, by loud cries againſt Hereſies wherein I am not concern'd, as if you were hunting a wild Boar in a forreſt to drive him by clamor and ſhouting into your nets. It is reaſon that wins me, and whereby I deſire to win others, not exclamations and cries of that kind.

I will not repete the juſt complaints delivered by many learned Writers of the arrogance of your party, of their abſurdity and impropriety of terms in pretending that they alone are the Catholic, that is to ſay the Univerſal Church, being at the beſt but a part of it, and the ſame very corrupt, and not the greater part but the leſs by very much, as hereafter will appear.

To go through with my engagement of proving by Scholaſtical exact reaſons, that the Church of *England* is a true Catholic Church, I'le take up the arguments urged againſt this verity by one of the ableſt Schoolmen that ever wrote in favour of

your

your cauſe, employed by the *Pope* againſt our great and learned K. *James*, I mean *Francis Suarez* Jeſuit; I will I ſay take up the arguments wherewith this famous Schoolman pretends to rob the Church of *England* of the glorious title of a Catholic Church, and declare by that way of arguing which Logicians after *Ariſtotle* do call *argumentum mirabile*, that they prove the contrary, and confirm the Church of *England* in its right to the title of a true Catholic and Apoſtolic Church. It will indeed appear a ſingular triumph of truth, that the weakeſt defender of it ſhould wreſt Arms out of the hand of the ableſt oppoſer, and beat him with his own weapons. A trial of this great power of truth, I offer now to the view of the ingenious Reader in my encounter with *Suarez* on this Subject. I will not purſue all the amplifications and excurſions of this voluminous Writer, as not ſuitable to the brevity and perſpicuity I intend to follow; yet I will take up the foundations of all his arguments upon this ſubject, and apply them to my purpoſe aforeſaid.

Franciſcus Suarez in his volume entituled, *defenſio Fidei Catholicæ & Apoſtolicæ adverſus Anglicanæ ſectæ errores*, in his firſt Book from the 12. Chapter of it forward, endeavours to prove, that the Church of *England* is not a Catholic Church, & therefore that the Faith of it is not a Catholic Faith. The firſt foundation he laies to this purpoſe is this, that theſe two things *Catholic Faith* and *Catholic Church* are ſo united, as the one may not be found ſeparate from the other, ſo that no Church may be Catholic wherein the Catholic Faith

Faith is not profeſſed, neither may the Catholic Faith be found in any Church that is not Catholic. Thence he proceeds to prove, that the Roman Church is Catholic, becauſe it has a continual ſucceſſion from the firſt Church that was ſo called, and retaineth the ſame Faith which the primitive Catholic Apoſtolic Church did profeſs; for which he cites *Tertullian* ſaying, *Doctrinam Catholicam eſſe in Eccleſiâ Romanenſi*, that in the *Roman* Church Catholic Doctrine is profeſſed, which is as much (ſaies *Suarez*) as if he had ſaid, its a Catholic Church: from all which *Suarez* concludes *n.* 13. that the Church of *England* is not Catholic, becauſe it is not the *Roman* Church, nor united with it, and there is but one Catholic Church, as we confeſs in the *Creed*.

How hard a task *Suarez* has in proving to complete his argument, that in the preſent Church of *Rome* that Faith, and no other, is taught which the ancient Church called Catholic did teach, may appear by all my former diſcourſes againſt their new coin'd Articles never mentioned in the Primitive Church.

But my preſent work will be to ſhew, how his argument wherewith he pretends to prove the *Roman* Church to be the Catholic, doth with more force evince the Church of *England* to be truly Catholic. And thus I form it to that purpoſe. In whatſoever Church that Faith is profeſſed which was taught in the ancient Church firſt called Catholic and Apoſtolic, that Church is truly Catholic and Apoſtolic: In the Church of *En-*

Tertul. in præſcriptionibus, cap. xx.

gland is profeſſed that Faith, which was taught by the ancient Church firſt called Catholic and Apoſtolic; therefore the Church of *England* is truly Catholic and Apoſtolic. If we prove the minor propoſition, *Suarez* cannot in juſtice deny the conſequence. And if he will inſiſt upon his pretention of ſuch a diſunion of his Church with that of *England* that both may not be Catholic, let the ſecond conſequence be of his own making, that their Church is no Catholic Church: for it is not my intention to make them worſe then the Doctors of the Church of *England* do, who allow them to be members, tho corrupt, of the Catholic Church. The minor propoſition wherein the ſtreſs of my argument conſiſts, I prove thus; The Faith taught by the ancient Church, firſt called Catholic and Apoſtolic, is that contained in the three *Creeds*, that of the *Apoſtles*, of *Nice* and *Athanaſius*, profeſſed and declared in the firſt four General Councils, of *Nice*, *Epheſus*, *Conſtantinople* and *Chalcedon*, received by the faithful in the four firſt ages of the Chriſtian Church; All this Faith is profeſſed by the Church of *England*, as *Suarez* confeſſes to have bin declared by King *James*, and is to be ſeen in his *Majeſties* Epiſtle to Cardinal *Perron* written by *Iſaac Cauſabon*: Therefore that Faith is taught in the Church of *England*, which was taught by the Primitive Church, firſt called Catholic and Apoſtolic; and conſequently is a Church truly Catholic and Apoſtolic, according to the foreſaid rule given us by *Suarez*, and laid for a foundation of his argument to prove the *Roman* Church to be Catholic. And truly it cannot

not but appear ſtrange, that any Chriſtian, not blinded with partiality or prejudice, ſhould imagine, that the ſacred Apoſtles, intruſted to preach ſaving Doctrine to all the World, ſhould not have given a ſufficient notice of it in the ſyſtem of Articles they left to us: That thoſe venerable Fathers of the purer ages of Chriſtianity, congregated in the four firſt general Councils, ſhould give us but a diminute account of Catholic and Apoſtolic belief: that the *Popes* Infallibility, Supremacy, and other articles of latter impreſſion in the *Roman* Church, ſhould be ſo eſſential to Chriſtian Faith, as none may be ſaved without a belief of them.

This argument may be confirmed by the teſtimony of *Athanaſius* related by *Suarez* in the chapter above mentioned, *num.* 2. ſaying, that the collection of Articles contained in his *Creed* is the Catholic Faith: *hæc eſt Fides Catholica, &c.* this is the Catholic Faith, which except a Man believe he cannot be ſaved: but in the Church of *England* that Faith called Catholic and contained in the Creed of *Athanaſius* is believed and profeſſed, therefore if any Church profeſſing the Catholic Faith is Catholic it ſelf, the Church of *England* profeſſing this Catholic Faith, is truly Catholic.

The ſecond foundation laid by *Suarez* in the ſame chapter *n.* 6. to prove that his Church is Catholic, is to ſay, that it did in all times profeſs the Faith of that Creed, wherein the Church is called Catholic: But the Church of *England* does and alwaies did profeſs the Faith of the ſame Creed; therefore it has the ſame right to the like calling.

The

The third foundation laid by *Suarez* from the 15. *num.* of the ſaid chapter, is a ſign or diſtinctive uſed by ancient Fathers for to know a Church or Congregation truly Catholic, and to diſtinguiſh it from another not Catholic; That whenſoever any Sect takes its name from the maſter or teacher of ſuch a Doctrine, and the followers of it do call themſelves by ſuch a name, neither the Doctrine nor the followers of it are Catholic: For which he alledg'd the teſtimony of *Athanaſius*, *Chryſoſtom*, *Lactantius*, and Others. And the reaſon or cauſe of this diſtinctive is, that every Hereſie brings in ſome novelty againſt the ancient Faith, and new things muſt have new names whereby to be known and diſtinguiſhed from others.

But it is very remarkable how this ſubtil diſputant, otherwiſe very exact and formal in his diſcourſes, pretending to rob the Church of *England* of the name of Catholic by the principle now mentioned, comes to confirm the ſame name upon it, not finding it capable of the foreſaid note of a Sect not Catholic. For pretending to name it from *Calvin*, he finds an obſtacle in it, becauſe *Calvin* do's not approve a chief Doctrine of it. Then he paſſes to call it *Henrician* from King *Henry* the Eigth, becauſe from him the Church of *England* did learn to acknowledg the King for Head or ſupreme Governour of the Church in his own dominions. Againſt this alſo he meets with ſeveral obſtacles, to which I will add this other very conſiderable, that this practice of the Church of *England* is by many ages more ancient then the time of *Henry* the Eight, where-

whereas it allows no other Supremacy to our King over the Church, then ſuch as the Godly Kings of *Iſrael*, and the Chriſtian Emperors in the Primitive Church did exerciſe in their reſpective Dominions, as is declared in the 37. Article, and in the ſecond *Canon* of the *Church* of *England*. Since *Suarez*, can not find the name of *Lutheran*, *Calviniſt*, *Henrician*, or any other taken from any particular Author, or teacher, to be agreeable to this Church, it muſt follow from the above mentioned note of a Catholic Church delivered by him, and taken out of ancient Fathers, that it is a Church truly Catholic, that being the only name it ſelf owns. And the Preachers of it, praying for our *King*, do ſtile him *Defender of the Faith truly Catholic and Apoſtolic*; and King *James* in his Monitory to the Emperor, and other Chriſtian Princes, ſtiles himſelf, *Defender of the Faith truly Chriſtian, Catholic and Apoſtolic, of the ancient and Primitive Church*; and we do all pray heartily, that our Kings may never defend any other Faith then this.

CHAP. II.

Suarez *his argument taken from the propriety of the word* Catholic, *applied to prove that the Church of* England *is truly* Catholic.

THe fourth foundation laid by *Suarez*, in the 14th Chap. of his foreſaid Book, to prove that the Church of *England* is not Catholic, he takes from the propriety & meaning of the word *Catholic*. He ſuppoſes, that according to the etymology of the word in Greek, *Catholic* is the ſame as *Univerſal*, or *Common*: which Univerſality he ſaies is fourfold in relation to the preſent purpoſe. Firſt, as to the matter or object of our belief, that it be entire, comprehending all points belonging to Chriſtian and ſaving Faith. Secondly, that it have an Univerſal or common reaſon of belief: which common reaſon or rule muſt be Divine truth, or the Word of God, whereby he gives teſtimony to truth, according to that expreſſion of Saint *Paul* 1 *Theſſ.* 2. 13. *When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God.* Thirdly, Univerſality is required in relation to the degrees and orders of perſons, according to that deſcription of a Church given by *Optatus Milevitanus, Lib.* 2. *contra Parmenianum. Certa membra ſua habet Eccleſia, Epiſcopos, Preſbyteros, Diaconos, Miniſtros, & turbam fidelium*, that the Church has its

its certain members, Biſhops, Prieſts, Deacons, Miniſters, and a Congregation of the faithful. The fourth and chief univerſality required for the propriety of the name *Catholic* is, that a Church to be ſuch be extended over all the parts of the Earth, according to the declaration of the ſaid *Optatus*, *Lib. 2. Contra Donatiſtas*: *ubi ergo erit proprietas Catholici nominis, quod ſit rationabilis & ubique diffuſat*; that the propriety of the name *Catholic* requires it ſhould be a Church rational and diffuſed over all places.

Suarez endeavours to prove, that all theſe proprieties of Univerſality belonging to a Catholic Church, are wanting to this of *England*, that it may be called Catholic. Firſt, as to the material univerſality or integrity of Articles neceſſary to a Catholic Faith, he pretends that the Church of *England* is deficient in ſeveral Articles, as he promiſes to prove elſewhere, but at preſent ſingles out as chief that of the *Popes* Supremacy, which the Church of *England* denies, and he promiſes to prove that it belongs to a Catholic Faith. I commend *Suarez* his ingenuity and perſpicacity in ſtriking the nail in the head. This indeed is that *ſtumbling ſtone and Rock of offence*, This is the chief and I may ſay the only cauſe of that irreconcileable diſunion of the Roman Church with us. We know by certain and well authorized * records, that *Pope Paul* the Fourth offered Queen *Elizabeth* to approve of the Reformation, if the Queen would acknowledg his Primacy and the Reformation from him; and he being dead his Succeſſor *Pius* the 4. proſecuted

* Tortura torti, Pag. 152.

the ſame, as appears by his letters written the 5. of * *May* 1560. and ſent by *Vincentius Parpalia*, offering to confirm the Liturgy of the *Engliſh* Church, if ſhe would acknowledg his Supremacy. This being told by Sir *Roger Twiſden* (as he relates himſelf) to an *Italian* Gentleman verſed in public affairs, together with the grounds on which he ſpake it; *well*, (ſaid the Gentleman) *if this were heard in* Rome *among religious Men, it would never gain credit; but with ſuch as have in their hands the maneggi della corte* (the management of the court affairs) *it may be held true.* And indeed ſuch has know the ſpirit of that Court, may eaſily believe, that if this great point of the Supremacy, the foundation of their power and grandeur were agreed upon, they would eaſily wink at other diſſentions. Whereof we have a pregnant teſtimony from *Bellarmin*, Lib. 3. *de Eccleſia* Cap. 20. aſſerting, that even ſuch as have no interiour Faith, nor any Chriſtian vertue, are to be taken for members of the Catholic Church, provided they do but outwardly profeſs the Faith of the Roman Church, and ſubjection to the *Pope*, tho it be only for ſome temporal intereſt. So ready they are in *Rome* to embrace all ſorts of men, provided they acknowledg the *Popes* Supremacy. This being eſtabliſhed, all is well; being denyed, the beſt of Men and ſoundeſt Believers in Chriſt muſt be damned Heretics by ſentence of that Court.

But I ſhall declare ſufficiently in the 15. Chapter of the 2d part of this Treatiſe, how

* Cambden. Anno 1560. * Twiſden. H. Vind. Cap. 1x. n. 5.

vain

vain the pretence of *Suarez* and his party is, to make the *Popes* Supremacy an article of ſaving Faith; how unjuſt and tyrannical an uſurpation it is: how far the beſt *Popes* in the Primitive Church were from pretending to it, and more from preſſing it upon Chriſtians as an article of ſaving Faith. And indeed it muſt appear ſtrange to any impartial judgment, that the Syſtem of articles contained in the three Creeds and four firſt general Councels, which gained the name of Catholic to the Church firſt called ſo, ſhould not ſuffice to make a Church Catholic in all times. Therefore the Church of *England* profeſſing all thoſe Articles is to be taken for truly Catholic, tho denying the *Popes* Supremacy, not contained in the foreſaid Syſtem, nor ever own'd by the Church firſt called Catholic, as hereafter will be proved.

As to the ſecond ſort of Univerſality, conſiſting in taking the Word of God for a common reaſon or rule of belief, how can any pretend the Church of *England* to be deficient herein, having ever proteſted that the Word of God contained in Canonical Scripture is the prime and only rule of its belief, while the Roman Church denies to ſtand to this rule, as unable to make out all the belief it would force upon us. What *Suarez* pretends, that the Church of *England* wants a rule infallible for knowing which is true Scripture, and the true meaning of it, which they conceive to have themſelves in the *Popes* infallibility, I ſhall declare in the eighth Chap. of the 2d part of this Treatiſe how vain it is, we having in univerſal tradition, and in the Writings of the Holy Fathers, means ſufficiently certain for know-

ing which is the true Scripture, and which the true meaning of it in points neceſſary to Salvation. As for others leſs neceſſary, if there be obſcurity and diverſity of opinions among our Writers, ſo is there among theirs, nor could their pretended Infallibility ever make them agree. Nay among the beſt and wiſeſt Fathers of the Church there was alwaies a great diverſity of opinions in points not fundamental, without breach of Catholic and Chriſtian union.

Now concerning the third kind of union or univerſality, conſiſting in a hierarchical order of Biſhops, Prieſts, and Deacons, *&c.* *Suarez* is much miſtaken in ſaying, that we have them not true and legal. I will declare at large from the fifth Chapter following, that we have all the ſecurity they have, of a legal ſucceſſion and true ordination of Biſhops, Prieſts, and Deacons. Its their concern we ſhould not be found deficient herein: for any defect conceived in our hierarchy will reflect upon theirs.

Finally touching the fourth manner of Univerſality, ſignified by the name *Catholic*, that a Church or Faith ſo called ſhould be extended over all the Earth, *Suarez* exceeds much in denying this property to the Church of *England* or Faith profeſſed in it, ſaying it paſſes not the bounds of *Britiſh* land. To which is contrary that grave and modeſt teſtimony of King *James*, related by *Suarez* in the ſame place, chapter xv. *n* 6. *Nos Dei beneficio nec numero, nec dignitate ita ſumus contemnendi, qui illono vicinis noſtris exemplo præire poſſimus: quandoquidem Chriſtiani orbis omnium[que] in eo ordinum inde à Regibus liberiſque Principibus*

uſque

uſque ad infimæ conditionis homines pars propè media in noſtram Religionem conſenſit. We, by the grace of God, are not ſo deſpicable either for number or dignity, that we may not be a good example to our Neighbours: whereas neer the one half of the Chriſtian World, and all orders of People in it from Kings and Soverain Princes to the meaneſt ſort of perſons, have already embraced our Religion. I ſhall declare hereafter from the XIX. Chapter deſcending to particulars, that this ſaying of King *James* was both true and modeſt, and that more then the one half of the Chriſtian World agrees with the Church of *England* in unity of Faith, ſufficient to render them Catholic: and that the Church of *Rome* may ceaſe bragging of her extent, being now come ſo ſhort of that latitude which made her ſwell to the contemt of all other Chriſtian Churches, now far exceeding her in number and luſtre of Princes and Kingdoms embracing the Faith profeſſed in them.

Suarez preventing a check to his argument from this diſcovery in the XVI. Chapter num. 4. of his ſaid Book, premiſes, that this general extenſion of the Catholic Church over all the World, is to be underſtood of extenſion either by right or by actual poſſeſſion, and tho the latter be deficient, the former of right cannot want, Chriſt having commanded that his Goſpel ſhould be preached to all the World. But how can *Suarez* pretend that this right ſhould belong to the Faith of his Church rather then to that of the Church of *England?* whereas this latter preacheth only for object of belief the Word

Word of God contained in the Gospel, and in the other Canonical Scriptures, while the Roman preaches articles coined by her self, and never given to the Apostles to be preached, as we shall shew abundantly hereafter, refuting the errors of it.

CHAP.

CHAP. IV.

The Church of England *proved to be* Apoſtolic *upon the foundation laid by* Suarez *to rob it of that Title.*

Suarez, after having uſed his beſt endeavours to deprive the Church of *England* of her right to the name of Catholic, with ſo little ſucceſs as we have ſeen in the precedent Chapter, he paſſes in the 17. Chapter of his foreſaid Book, to rob it of the name of *Apoſtolic*, & ſo to deprive King *James* of the title he gives himſelf of Defender of the Faith truly Catholic and Apoſtolic.

To prove that the Faith of the Church of *England* is not *Apoſtolic*, he laies this foundation; that two things are requiſite to make a Faith or Doctrine *Apoſtolic*. The firſt that it proceed in ſome manner from the Preaching, words or writings of the Apoſtles. Secondly, that it be conveyed to us by legal tradition and ſucceſſion. The firſt is contained in thoſe words of St. *Paul*, *Epheſ.* 2. 19. *Now therefore ye are no more ſtrangers and forreigners, but fellow Citizens with the Saints & of the houſhold of God, & are built upon the foundation of the Apoſtles and Prophets.* The ſecond requiſite is declared by *Irenæus*, lib. 3. cap. 3. in theſe words, *Traditionem Apoſtolorum in omni Eccleſia adeſt perſpicere quæ vera velint audire,*

&

& habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis & ſucceſſores eorum uſque ad nos. Who are willing to hear truth muſt look upon the tradition of the Apoſtles in all Churches, and we can number thoſe that were ordained *Biſhops* by the Apoſtles and their ſucceſſours to our own times.

Suarez pretends theſe two requiſites to be wanting in the Church of *England* to merit the Name of *Apoſtolic*. Firſt, ſaies he, becauſe the Doctrine of it was not preached by the Apoſtles, neither was it taken out of their Doctrine, or conveyed to us by lawful tradition. Againſt which poſition he brings King *James* proteſting himſelf to believe, admit and reverence the Canonical Scripture, the three Creeds, and the firſt four General Councils, in which ſacred fountains he judged the Apoſtolic Faith to be contained; and *Suarez* acknowledges that King *James* ſpoke herein not only his own ſenſe but the ſenſe and belief of the whole Church of *England*, which is no ſmall glory to it.

But how can *Suarez* make out, that the Apoſtolic Faith and Doctrine is not ſufficiently contained in thoſe ſacred Fountains of the Scriptures, Creeds and Councils received by the Church of *England*? See Reader and admire his anſwer. Tho the Doctrine of the ſaid Books conſidered in it ſelf (ſaies he) be Catholic Apoſtolic Faith (or rather a part of it, for he pretends that all Catholic Faith is not contained in thoſe fountains) yet as it is received by ſectaries, either it is not Apoſtlic, or it may not be certainly taken for ſuch. Firſt, becauſe they cannot be certain whether thoſe

those Books they receive be Canonical, or the Councils legal. Secondly, that they cannot be certain of the true meaning of the Scriptures Creeds or Councils. So that in conclusion, the Divinity of our Saviour, preached by a *Romish* Priest is Catholic Apostolic Faith; but not so, when preached by one of the Church of *England*. I should indeed think this only consequence to be a sufficient confutation of this unhappy subtilty of *Suarez*: but further to his reason; when effectively we are secured that the Scripture received by us is truly Canonical and Divine, and our adversaries do allow it, what need is there for quarrelling about the grounds and motives of our security therein? and touching the sense both of Scripture, Creeds & Councils; the * saying of K. *James* related by *Suarez*, n. 9. that he does take the Creeds in the same sense which the Fathers and Councels by whom they were made were willing to give to them, well considered, is both pious and prudent. When the words of a Scripture or article are capable of different senses, all consistent with Christian verity, and none repugnant to sound Doctrine, it is but Catholic piety to suspend a firm assent to one, and keep a readiness to adhere to what may be the real intention of the sacred writer. For example, that article of the Apostles Creed touching our Saviours descent into Hell, is capable of different senses in relation to the Hell he descended into. Its a groundless conjecture of *Suarez* that King

* Se tria symbola in eo sensu interpretari, quem illis esse voluerunt Patres atque concilia a quibus sunt condita atque descripta.

James

James and the Church of *England* with him ſhould deny a real deſcent, and ſay he did ſuffer the pains of Hell in the garden; as may be ſeen by the grave diſcourſe of learned Dr. *Pearſon* now Biſhop of *Cheſter* upon that article. We believe he deſcended really into Hell, that is to ſay into ſome place under the Earth, it may be without any abſurdity to the Hell of the damned, as declared in the ſecond part of this Treatiſe, c. 27. But whether it was that Hell or an other ſubterranean place he deſcended into, we may with piety and prudence ſuſpend our judgment, having no Divine oracle to ground upon the determination of the place.

And *Suarez* gives us a ſignal example of this reſignation of our intellects to the intention of the Writer, in a matter leſs ſacred then the Articles of the Creed, I mean the expreſſions of *Popes* touching Indulgencies. Finding inſuperable difficulties, in giving a congruous ſenſe to terms of that art, which appear non-ſenſe, as thoſe of *plena*, *plenior*, *pleniſſima*, full, more full, moſt full. If full or plenary, how can another be more full, &c. He confeſſes not to underſtand the propriety of theſe and other expreſſions uſed upon that Subject, but will reſt upon the judgment of the Church, which knows the meaning of thoſe meaſures, as will be ſeen in the 39. Chapter. And certainly all thoſe of his party have need of this kind of reſignation to reſt upon, if they will have quiet: for there is no article of Creed or Council without diverſity of Opinions touching the true meaning of it among their Doctors.

But

But this Author has more to ſay to us, that the points, wherein we differ from the Roman Church, were never taught by any of the Apoſtles. For example, ſaith he, to make the King Supreme Governour of the Church, (this nettles him ſtill) what place of Scripture, what Hiſtory do's warrant this Doctrine? What Chriſtian or Godly King did practiſe ſuch a Supremacy over the Church? to which I ſay, that we have a warrant for this ſubjection to our Princes in the words of St. *Paul*, *Rom.* XIII. 1. *Let every Soul be ſubject unto the higher powers*, where no diſtinction is made betwixt the Eccleſiaſtic and Secular. We have for the ſame practice the examples of the Godly Kings of *Iſrael*, and of Chriſtian Emperours in the Primitive Church, as will be declared hereafter Chap. XV. 1. And our Doctrine herein, being *built* thus *on the foundation of the Apoſtles and Prophets*, appears thereby to be Catholic and Apoſtolic.

And if any Doctrine of ours be not found grounded upon the ſame foundation of the Apoſtles and Prophets, we are all ready to make that pious confeſſion of our great King *James*, related by *Suarez*, Chapter XVII. *n.* 15. *Ego vero id ingenuè ſpondeo, quoties Religionis quam profiteor ullum caput oſtendetur non antiquum, Catholicum, & Apoſtolicum, ſed novitium eſſe ac recens (in rebus ſc. ſpectantibus ad fidem) me ſtatim ab eo diſceſſurum.* I do faithfully promiſe, that whenſoever any point of the Religion I profeſs ſhall be found not to be ancient, Catholic and Apoſtolic, but new and modern (as to things belonging to Faith) I will preſently depart from it. This

much those of the Roman Church cannot say with sincerity and truth, since several of their tenents are not built upon the foundation of the Apostles and Prophets, but are contrary to them, as is declared in the second part of this Treatise. Therefore our Church and the Faith of it, rather then that of *Rome*, is truly Catholic and Apostolic.

CHAP.

CHAP. V.

Of the Succeſſion and lawful Ordination of Biſhops, Prieſts, *and* Deacons, *in the Reformed Church of* England.

NOthing is affirmed more confidently, nothing more blindly believed by moſt of the Romiſh party, then the nullity of the Proteſtant Clergy, that our *Biſhops*, *Prieſts*, and *Deacons*, are not ſuch effectively, but nominally, or by title, and therefore unable to give Orders they have not, or adminiſter Sacraments depending upon ſuch Orders. This I find by experience to be the greateſt ſtop, many of the more ſober and ſerious of them have, in embracing the Communion of the Church of *England*. They ſee cleerly nothing is aſſerted by it which may be thought Heretical or erroneous. And what it denies of ſuperſtructures added in latter Ages by the Roman Church, they eaſily perceive them not to be eſſential to Salvation. Their main ſcruple is, whether in this ſeparation of the reformed Churches from the Roman, a lawful ſucceſſion of *Biſhops* and Miniſters was retained, and a legal ordination of them continued: whether they may live and die confidently relying upon the Miniſtery of the reformed Miniſters for conſecrating,

abſolving, &c. without recourſe to a Romiſh *Prieſt*.

This point I find to be ſo neceſſary for ſetling the minds of many in this wavering age, that I thought convenient to examine it exactly, as far as may conſiſt with the brevity and clearneſs I aim at in this writing. To relate the reproches and calumnies of Romiſh Writers againſt our Miniſtery were endleſs and impertinent. The ſhorter and readieſt way will be, to ſhew the truth and right of our cauſe by poſitive undeniable arguments touching the lawful ſucceſſion and due Ordination of our Clergy. This being eſtabliſhed, old ſtories and ſlanders will fall of themſelves. Who would not think it impertinent in me to take notice of that very rude and ridiculous fable, of the Ordination of *Parker* and others at the *Naggs-head* in *Cheapſide*, moſt vigorouſly and demonſtratively refuted many years ago by Mr. *Maſon*, and unhappily revived of late by a certain Gentleman to his own great ſhame and diſcredit of his cauſe, being evidently convicted of Impoſtures, by the Lord *Biſhop Bramhal* in a ſeparate Treatiſe printed upon that Subject? Such baſe ſtuff as this, if ſuitable to ears poſſeſſed with fury and blind paſſion, is unworthy of any mention or regard among ſerious and ſober Men.

Now coming to the point, after much reading and ſerious conſideration upon the matter, I wiſh heartily, I could find the ſucceſſion of lawful *Biſhops* ſo cleer and not interrupted in the Roman Church, from the Apoſtles times to the Reformation, as we are able to ſhew it in ours from the beginning of the Reformation to our own

own daies. It ſhall not be my preſent work to take notice of doubts occurring touching the former. It will ſuffice for my purpoſe to demonſtrate, that from the beginning of *Henry* the Eight his reign (when no doubt was of the legality of our Clergy) to this day, there has bin a lawful uninterrupted ſucceſſion and due Ordination of *Biſhops* and other Inferiour Clergy in the Churches of *England* and *Ireland*. If the teſtimony of an adverſary will avail, we have that of * *Cudſemius*, who came into *England* the year 1608. to obſerve the ſtate of our Church, and the order of our Univerſities. *Concerning the ſtate of the* Calvinian *Sect in* England, (ſaith he) *it ſo ſtandeth, that either it may endure long or be changed ſuddainly, or in a trice, in regard of the Catholic order there, in a perpetual line of their Biſhops, and the lawful ſucceſſion of Paſtors received from the Church, for the honour whereof we uſe to call the* Engliſh *Calviniſts by a milder term, not Heretics but Schiſmatics.*

Bellarmin is peremtory upon the contrary ſaying of all the Reformed Churches: *noſtri temporis hæretici neutrum habent, id eſt nec ordinationem nec ſucceſſionem*, the Heretics of our times have neither ordination nor ſucceſſion.

Whatſoever be ſaid of other reformed Churches, which I leave to ſpeak for themſelves upon this point, we have cleer evidences to ſhew the falſity of the Cardinals aſſertion as relating to the Reformed Church of *England*, and the more cri-

* Cudſem. de deſper. Calvini cauſa, Cap. 11. pag. 108.

minal as more wilful calumny of * *Briſtow*, *Harding*, *Sanders*, *Howlet*, *Kelliſon*, and other *Engliſh* Romaniſts, whoſe malice muſt be Diabolical, or their ignorance ſupine and unexcuſable, in ſlandering their Country with what they knew, or eaſily might know to be an untruth, as that ſtranger *Cudſemius* with due inquiry came to know.

For evidencing this point, of ſo great importance, * that it was the cry of *Papiſts* to the *Proteſtant* Clergy in Queen *Elizabeths* time, and is ſtill the challenge of many among them, *if you can juſtify your calling, we will come to your Church and be of your Religion*; I am to premiſe firſt as to matter of fact, that in all prudence, I am to rely with more ſatisfaction upon the public authentic records of the Church and ſtate of *England*, touching the tranſactions of both, then upon the report of declared bitter Enemies, ſuch as thoſe of the Romiſh faction are known to be. Whereas it cannot but appear morally impoſſible, in any impartial judgment, that in ſo grave, and wiſe a Nation as *England* is known to be, the Lords and Officers of Church and State, ſhould conſpire and agree in deluding poſterity with falſe records. And on the other ſide, the Romiſh party is found guilty, by unceſſant experiences of aſperſing, without meaſure or regard of truth, the proteſtant cauſe and all defenders of it. Whereof the ſtory of Ordination, at the *Nags-head*, confidently revived of late by one of a great

* Briſtow, Harding, Sanders, Kelliſon apud Maſonlib. 1. cap. 2. Vindiciæ Eccleſiæ Anglicanæ.

* Papiſts Priſoners in Framblingham Caſtle, in Queen Elizabeths time related by Mr. Maſon. 1 Book 3. Chap. of his Engliſh Edition.

call-

calling, and confuted to his ſhame and confuſion by the Lord Primate *Bramhall*, may be a conſpicuous evidence. To which I could add not a few more of my own experience and certain knowledg. They got a great Perſon to relate in *Dublin*, that I was ſtruck Dumb at making of my Declaration in the Church of *Caſhel*, and that I fell ſuddainly Dead ſoon after, going in the Street. A miracle I ſuppoſe is put by this time into the annual letters of *Rome* and *Indies*, to terrify others from following my Example. An other Perſon of like quality was emploied to teſtifie, that after my foreſaid Declaration made at *Caſhel*, an extraordinary concourſe of People being preſent at it, I went to a Noble-Mans Houſe where my habitation was formerly, and ſaid *Maſs* in it: whereas I was not out of the Arch-Biſhops company from that day, until I came to *Dublin* with a conſiderable number of Men and Arms to guard me. And after ſome Months conſtant retirement in the Colledg of *Dublin*, without ever lying out of it, or going abroad, but ſeldom to the Caſtle, and few houſes of the chief Prelates and Nobility, an *Iriſh* Papiſt told confidently to one of my Lord *Chancellors* Gentlemen, (who related it to me after) that he ſaw me few daies before ſaying Maſs at *Kilkullen* Bridg (where I was not in ſome years before that time) after my public Sermon of Recantation at *Dublin*; and the Gentleman asking how that could poſſibly be ſo, I being in their ſight and company, and never out of *Dublin* all that time, he took a Book into his hand, and ſwore by it, that what he ſaid was true. At this very inſtant

inſtant it hapned, that I ſhould come out of Chriſt-Church from Praiers in company of an other Gentleman of the Colledg, and my Lord *Chancellors* Gentleman ſeeing me, asked of the ſwearer whether he did know me if he ſaw me: he anſwered, yea; and asking whether I was of thoſe two that went by, he ſaid no. But being told I was one of them, he confeſſed that he never ſaw me before. So punctual as this are their reports of us. If they were but ſeldom, we might take them for miſtakes; but ſeeing them ſo frequent, and continual, we have too much ground for ſuſpecting a ſet purpoſe of impoſing upon us, eſpecially their moſt creditable Doctors, teaching them, that tis lawful to raiſe falſe teſtimonies in defence of their credit, that their oppoſers may not be believed. The authors of this godly Doctrine, confeſſors and Preachers to Emperours and Princes, you may ſee quoted by *John Caramuel*, Titular Biſhop of *Miſia* in *Theologia fundamentali, fundamento* 55. *n.* 1589. This being ſo, it appears how little credit is due to their teſtimonies againſt our cauſe and perſons.

I premiſe ſecondly, that by ſacred orders a character indelible is given to the perſon ordained whether Biſhop, Prieſt or Deacon, that is to ſay a ſpiritual ſign or ability to certain functions uncapable of being taken away by humane power, or accident. So tis defined in the Council of *Trent. ſeſſ.* 7. can. 9. *Si quis dixerit in tribus ſacramentis, Baptiſmo ſc. Confirmatione & Ordine, non imprimi characterem in anima, hoc eſt ſignum quoddam ſpirituale & indelibile, unde ea iterari non poſſunt, anathema eſto.* If any ſhall ſay that in

in these three Sacraments, Baptism, Confirmation and Order, a character is not left in the Soul, *viz.* a spiritual and undelible sign (which is the cause they may not be repeted) let him be *anathema*. It is not my present business to dispute with the Council, upon what account it calls Confirmation and Order Sacraments, but to note, that by it is defined, that sacred orders do leave a character indelible, and that they ought not to be reiterated upon the same person. The same Doctrine is delivered again in the 23. *sess.* 3. can. of the same Council, adding, that who was once a Priest can never be made a Layman. And in the eighth Council of *Toledo* cap. 7. and in the Council of *Florence* under *Eugenius* the 4th in *decre. de unione.* Hence follows saies *Bellarmine*, that no superiour power can hinder a Bishop from confirming and ordaining, if he pleases to do it. And *Peter Sotus* saies, that doubtless no Heresie, excommunication, or even degradation, takes away the power of Orders, tho the use of them may be unlawful; so as tho a Heretic, excommunicated or degraded person, sin in giving Orders, or administring Sacraments, yet the actions are valid: for where such a character is, saies *Bellarmine*, God, in force of a Covenant, doth concur to produce a supernatural effect, to wit to give an other Character even Episcopal.

* Bellarmine de confir. cap. 12.

* Peter Soto lect. 5. de inst. Sacer. lin. 5 fol. 279. edit. diling. an. 1560.

* Ubicunque est talis character Deus ex pacto concurrit ad effectum supernaturalem producendum. Bellar. de Sacramentorum effectu lib. 2. c. 19.

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These two premises supposed, for examining the matters of fact, which is the ground and foundation of this work, we are to rely upon the public authentic Records of the Church of *England*, faithfully produced by Mr. *Francis Mason*, and truly examined at the request of Mr. *Fitz Herbert*, who seeing a mortal wound given to the Romish calumnies, against the lawful ordination of *English Clergy*, by this narrative of Mr. *Mason*, desired that those Records related by Mr. *Mason* should be shown to some learned persons of the Romish communion; which was accordingly don by the most Reverend Father in God *George* Arch-Bishop of *Canterbury*, who having read this challenge in *Fitz. Herberts* Book, called to him Mr. *Collington*, then reputed Archipresbyter, Mr. *Laithwait*, and Mr. *Faircloath* Jesuits, and Mr. *Leagume* a secular Priest. All these being brought before the Arch-Bishop the 12. of *May* 1614. in presence of the Right Reverend Bishops of *London*, *Dunelm*, *Ely*, *Bath* and *Wells*, *Lincolne*, and *Rochester*, the said Records were given to them to see, feel, read, and turn; and having considered all exactly, they declared that no exception could be taken against that Book in their opinion; and the Arch-Bishop desiring them to signify so much by letters to *Fitz Herbert*, they promised to do it; as Mr. *Champney* relates the story. And the same Records are at this day, and alwaies to be seen, if men will not be satisfied otherwise then by eye-sight.

Fitz Herbert, Append. n. 13.

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The Records produced by Mr. *Maſon* being thus juſtified, we will take our meaſures by them to cleer this point. Firſt our adverſaries allow us, that the Biſhops ruling in *England* at the beginning of *Henry* the Eighth his Reign, were lawful Biſhops, and legally ordained according to the Canons and rites of the Catholic Church. With *Thomas Cranmer* Arch-Biſhop of *Canterbury* they begin their quarrel. Againſt him, the Kings and Clergy of *England*, *Becan* inſults thus. *Legitimè conſecrati non eſtis. A quo enim? an à Rege? at is conſecrandi poteſtatem non habet. An ab Epiſcopo Cantuarienſi, vel aliquo ſimili? ne id quidem. Nam* Thomas Cranmerus, *qui ſub* Henrico 8° *Cantuarienſem Epiſcopatum obtinuit, non fuit conſecratus ab ullo Epiſcopo, ſed à ſolo Rege intruſus & deſignatus; igitur quotquot ab eo poſtea conſecrati ſunt, non legitimè, ſed ex præſumtione conſecrati ſunt.* You are not lawfully conſecrated: for by whom were you? Whether by the King? but he has not power to conſecrate: or by the Biſhop of *Canterbury*, or ſome other ſuch? neither that truly: for *Thomas Cranmer*, who under King *Henry* the Eighth obtained the Biſhopric of *Canterbury*, was not conſecrated by any Biſhop, but intruded and deſigned by the King alone; therefore as many as were afterward conſecrated by him, were not conſecrated lawfully but by preſumtion.

I cannot but note *Becan's* diſingenuity, in deluding thus his Reader, as if he would have him believe, that the Kings of *England* did take upon them, to conſecrate Biſhops themſelves, or to thruſt into the Government of Churches men not conſecrated, contrary to what he knew well

well, or might eaſily know to be true, having Popes, Cardinals, Prieſts and Jeſuits to aſſertain him of it, ſuch as were *Clement* the ſeventh, *Paul* the fourth, Cardinal *Allen*, *Parſons*, *Kelliſon*, whoſe manifold teſtimonies of *Cranmer* to have been a true Biſhop *Maſon* relates lib. 2. cap. 7. adding for farther evidence this following teſtimony of the time, place, and perſons ordaining him out of the public Records.

Thomas Cranmerus conſecratus 30. *Martij*, 1533. 24. *Hen. à* { *Joh. Lincolnienſi* / *Joh. Exonienſi* / *Hen. Aſaphenſi* }

Againſt all theſe evidences *Henry Fitz-Symons* takes up the cudgils in defence of *Becan's* aſſertion, that *Cranmer* was not conſecrated by any Biſhop but a meer Layman, intruded upon that ſee of *Canterbury* by *Henry* the Eighth his ſole will. This he promiſes to demonſtrate, *à graviſſimorum totius gentis authorum monumentis & conſularibus actis*, by the teſtimonies of the moſt grave Authors of the Nation, and public Act of Parliament. Seeing theſe big words, and knowing upon what ſubject, I could not but ſigh and grieve, remembring how theſe Rhetoricians do delude poor credulous People with ſuch ſwelling phraſes, founding high in the eares of Boies and Women, and of Womaniſh weak Men: whereas being touched cloſe they are found to be no better than a bubble, floating pompouſly, and containing nought but wind.

Where he promiſes the teſtimonies of the graveſt Authors of the Nation, in favour of his pretenſion,

tenſion, he only brings one teſtimony: and of whom? of ſome impartial writer? No, but of * *Sanders*, the moſt paſſionate and bitter Enemy of the reformed Clergy that could be named. But even his teſtimony how much to *Fitz Simons* purpoſe? he relates theſe words of him: *Henricus 8. radix peccati, cum ab Eccleſia & ſede Apoſtolica Regnum ſuum diviſiſſet, decrevit ne quiſquam electus in Epiſcopum bullas Pontificias, vel mandatum Apoſtolicum de conſecratione requireret, ſed regium tantum diploma afferret.* *Henry* the Eighth the ſource of evil, having ſeparated his Kingdom from the Church, and from the See Apoſtolick, hath decreed, that no Biſhop elect ſhould look for Bulls from the *Pope* for his conſecration, but only ſhould bring the Kings Patent. And here *Fitz Symons* ſtops fraudulently, pretending his unskilful Reader ſhould underſtand by thoſe words, that the King did give the title of Biſhops without any conſecration. But the words following of *Sanders* do overthrow his purpoſe, which run thus; *Sed Regium tantum diploma afferret, ſecundum quod à tribus Epiſcopis cum conſenſu metropolitæ ordinatus, jubebatur lege comitiorum facta ad imitationem antiquorum canonum, eſſe verus Epiſcopus, nec alio modo ordinatum pro Epiſcopo agnoſci oportere,* That he ſhould bring the Kings mandat, according to which the perſon ordained by three Biſhops, with the conſent of the Metropolitan, was by Act of Parliament, made in imitation of ancient Canons, declared to be a true Biſhop, and that any perſon otherwiſe ordain'd ſhould not be

* Sander. de Schiſm. lib. 3. pag. 296.

taken for a Bishop. And is this to say that *Henry* the Eighth should give the title of Bishops to, and intrude upon Churches, Persons without any consecration?

Truly this defence of *Becan* by *Fitz Symons*, is like the cause defended, both guilty of fraud and disingenuity, so as we may call it *mala causæ pejus patrocinium*, of a bad cause a worse defence. * *Kellison* is more ingenious, saying thus: *Cranmerum verè ordinatum non nego, quia ab Episcopis Catholicis munus consecrationis accepit, ita & vixisse eum & mortuum esse verum Episcopum fateor.* I do not deny that *Cranmer* was truly ordained, having received his ordination from Catholic Bishops: so as I confess he lived and died a true Bishop. Let now the Author of *Britonomachy*, (I mean *Fitz Symons*) come and reconcile this piece of *Romanomachy*. In the mean time, be it concluded, that their testimonies against *Cranmer* are like those of the false witnesses against Christ, which *did not agree together. Mark*, XIV. 56. And let that blessed Martyr, canonized by Christ for such, where he declared blessed them that suffer persecution for justice, as *Cranmer* did for doing justice to his King and Country, in maintaining their right against the tyrannical usurpations of the Court of *Rome*, let him I say enjoy in glory the indelible character of Bishop, which all the malice of his adversaries will never be able to take from him. And let their calumny against the Church of *England* be confounded, wherewith they pretend the ordination of our Clergy to have been vitiated in that of *Cranmer*.

* Kellison in replic. contra Doct. Sut. p. 30.

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By this it appears, that all Biſhops made in King *Henry* the Eighth his reign, were true and lawful Biſhops, as being conſecrated by three Biſhops, and according to the accuſtomed rites of the Catholic Church, it being [a] enacted then, that *the Conſecrations ſhould be ſolemnized with all due circumſtance*, and moreover that *the Conſecrators ſhould give to the conſecrated all benedictions, ceremonies, and things requiſit for the ſame.* And if thing eſſential were aboliſhed or omitted, certainly *Sanders* ſpeaking purpoſely of this point, would not have concealed it. But he rather ſaies plainly, [b] *it was King* Henry's *will, that the ceremony and ſolemn unction, ſhould as yet be uſed in Epiſcopal Conſecration after the manner of the Church.* But the [c] Statute of Qu. *Mary* putteth the matter out of all doubt, enacting, *that all ſuch Divine ſervice and adminiſtration of Sacraments, as were moſt commonly uſed in this Realm of* England *in the laſt Year of King* Henry 8. *ſhould be uſed and frequented through the whole Realm of* England *and all other the Queens Dominions, and no other in any other manner, form, or degree.* The makers of this ſtatute were of opinion, that Holy order was a Sacrament, and therefore was adminiſtred in Queen *Mary's* time, as in King *Henry's*. They will not pretend, that any form eſſential was omitted in Queen *Mary's* time, and conſequently muſt ſay the ſame of Orders given in King *Henry's* reign.

What Biſhops, when, and by whom they were

[a] 25. Henr. 8. c. 20. [b] Sanders de Schiſm. lib. 3. p. 297. [c] 1 Mariæ ſeſſ. 2. c. 2.

consecrated during King *Henry* the 8. his time, Mr. *Mason* relates out of the public Records; as *Thomas Cranmer* in the Year 1533. as above mentioned, next after,

Rowland Lee Conse. B. of Lichfield, 14. of Apr. 1534. by	*Thom. Canterb. John Lincoln. Christ. Sidon.*

George Brown Con. Arch-Bish. of Dub. 19. Mar. 1535. by	*Thom. Canterb. John Roffens. Nichol. Sarum.*

And so of the rest, until the year 1545. every one being consecrated by three Bishops, and with the usual ceremonies, and the great penalty of premunire being denounced by Act of * Parliament against any Bishop consecrating or consecrated otherwise.

* 25. Henr. 8. c. 20.

CHAP.

CHAP. VI.

The ordination of Biſhops, Prieſts and Deacons in King Edward *the Sixth his time and after, proved to be legal and valid.*

THe greateſt oppoſition is againſt the ordination of our Clergy ſince the Reformation of the ordinal[a] or ceremonies of ordination in time of King *Edward* the ſixth of which, *Kelliſon* ſpeaks thus; *in King* Edwards *time neither matter nor form of ordination was uſed, and ſo none were truly ordained.* Againſt this raſh and ſlanderous cenſure of *Kelliſon*, I will produce the teſtimony of *Vaſquez* and *Bellarmine*, men of greater credit and knowledg touching the matter and form of ordination. *Vaſqu.* declares the matter of Epiſcopal ordination to be only the impoſition of hands, and the form thoſe words, *receive the holy Ghoſt*, which are ſaid by three Biſhops together, & relates *Major*, and *Armilla* for the ſame opinion, proving it firſt out of Scripture, 1 *Timot.* IV. 14. *Neglect not the gift that is in thee, which was given thee by Prophecy with the laying on of the hands of the Preſbitery.* Out of which place [b] *Vaſquez* thus argues ſolidly, *unde ſequitur manifeſte eam manuum*

[a] Vaſquez, to. 3. in 3. p. diſp. 240. c. 5.
[b] Kellis. reply to Dr. Sutlif fol 31.

impoſitionem eſſe materiam, ac proinde verba quæ ſimul cum eâ proferuntur, eſſe formam. Nam gratia Sacramentalis in ipſa applicatione materiæ & formæ, & per ipſam confertur. Whence followeth manifeſtly, that ſuch impoſition of hands is the matter, and conſequently the words pronounced with it the form: for Sacramental grace is conferred in the very application of the matter and form and by it. Then he proceeds to prove by teſtimonies of Fathers, that three Biſhops ought to concur in the Ordination of a Biſhop, & that what is not performed by all three, belongs not to the eſſential matter or forme. But in all the Roman Pontifical, ſaies he, no other ceremony is appointed to be performed by three Biſhops, but only the impoſition of hands, therefore that alone muſt be the matter, and conſequently only the words pronounced with it the form of Epiſcopal Ordination.

That three Biſhops are neceſſary for ordaining a Biſhop, (which was a foundation laid by him for the former argument), he proves, firſt by the the teſtimony of Pope *Anacletus*, * affirming that the firſt Arch-Biſhop of *Jeruſalem*, *James* called the juſt, Brother of the Lord according to the fleſh, was ordained by *Peter*, *James*, and *John* Apoſtles, giving therein a rule to ſucceſſors, that a Biſhop ſhould not be ordained by leſs then three Biſhops. *Anacletus* adds, that he learned ſo much from St. *Peter*, by whom he was himſelf Prieſted. Secondly, Pope *Anicetus* delivers

* Anaclet. in Epiſt. 2 decretali, c 2. Anicetus, Damas. & alii apud Valquez. 243. c. 6. an. 63.

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the ſame, adding it was ſo practiced *inſtituente Domino*, by the inſtitution of Chriſt. Thirdly, he alledges the firſt Council of *Nice*, with ſeveral other Councils and Fathers to the ſame purpoſe.

If you oppoſe, that the foreſaid words, *Receive the Holy Ghoſt* are too general for a form to ordain a Biſhop: he anſwers, that being pronounced by three Biſhops laying their hands upon the Perſon ordained, they ſpecify the degree of a Biſhop, ſince thereby they ſignifie, that they receive him to their own proper order and degree: the conjunction of three Biſhops laying their hands upon the perſon ordained, being only proper to the ordaining of a Biſhop, as he proves *Diſp.* 243. c. 6. Thus much [a] *Vaſquez* touching the matter and form of Epiſcopal ordination.

[b] *Bellarmine* contributes not little to the proof of this verity (tho with leſs coherence to another Doctrine he ſuppoſes, as I will declare after.) For ſpeaking of Sacraments in general, he ſaies, that all Sacraments of the new Law are compoſed of viſible things as matter, and of words as form. And [c] coming to ſpeak of Holy Order, which he ſuppoſes to be a Sacrament, he ſaies that there is no mention in Scripture of any viſible ſign that may be a matter of it, but only the impoſition of hands. Whence it follows, that holy Order being of Divine inſtitution, and declared in Scripture, as he proves well, the eſſential conſtitutes of it muſt be likewiſe in

[a] Vaſquez, Diſp. 246. n. 60. [b] Bellar. de Sacra. in Gen. lib. 1. c. 18. [c] Idem de Sacra. ordinis. c. 9.

Scrip-

Scripture. And therefore no other visible sign or matter proportionable for it being in Scripture, it followeth that only the imposition of hands must be the matter of it.

How well this agrees with what *Bellarmine* in the same place supposes, but proves not, that in the Ordination of a Priest, not only the imposition of hands, but also the delivering of the chalice and patin belong to the essential matter, let him consider. He quotes *Dominic Soto*, and others saying, that the delivering the chalice with Wine, and the patin with Bread, is the only matter, and the words pronounced by the Bishop delivering them, is the form of Ordination of the Priest, the words are these, *accipe potestatem offerendi Sacrificium*, take power of offering a Sacrifice. *Bellarmine* proves efficaciously, that the imposition of hands is a matter essential to Ordination, but supposes without exhibiting any proof of it, that the delivering of the chalice and patin is also a part essential of the matter, saying against *Sotus*, that not only the delivering of the Instruments, but also the imposition of hands, is a matter essential in the ordination. This I say seems not to agree well with what he said before, that in Scripture no mention was made of any Symbol, that could be taken for a matter of Ordination, but only the imposition of hands. And truly the proof he alledges out of *Sotus* or others, that the words of their Pontifical, *accipe potestatem offerendi Sacrificium pro vivis & defunctis*, are contained in those others of our Saviour at the last Supper, *hoc facite in meam commemorationem*, Do this in remembrance

membrance of me, is notoriouſly weak: *gratis dicitur, gratis negatur*; as tis ſaid without ground, ſo it may be denied without regard.

Now as to the form of Ordination* *Bellarmine* tells us, that all agree in taking for form the words that are pronounced by the miniſter when he exhibits the ſenſible ſigns or matter, he adds, that tho the Scripture doth not mention particular words to be pronounced in each order, yet the ancient Fathers of the Church, *Ambroſe*, *Jerome*, and *Auguſtine*, do expreſly teach, that a forme of words ſuitable to each Order is required, and was practiced ſo in the ancient Roman Ordinals, and ſo is practiced to this day in the Ordinal of the Church of *England*, which in King *Edward* the ſixth his time was diſpoſed according to the more qualified ancient Ordinals uſed in the Catholic Church. In the Ordination of Deacons, the Biſhop laies his hands ſeverally upon the Head of every one of them, kneeling before him, ſaying, *Take thou authority to exetute the office of a Deacon in the Church of God committed unto thee, in the Name of the Father, and of the Son, and of the Holy Ghoſt, &c.* After delivering to every one of them the New Teſtament, he ſaith, *Take thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.*

In ordaining Prieſts, the Biſhop, with the Prieſts preſent, do lay their hands ſeverally upon the Head of every one that receiveth the order of Prieſthood, the Receivers kneeling, and the Bi-

* Bellar. de Sacramento Ordinis lib. 1. c. 9.

ſhop

ſhop ſaying, *Receive the Holy Ghoſt for the office and work of a Prieſt in the Church of God now committed unto thee by the impoſition of our hands: whoſe Sins thou do'ſt forgive, they are forgiven; and whoſe Sins thou do'ſt retain, they are retained; and be t'on a faithful diſpenſer of the word of God and of his holy Sacraments, in the Name of the Father and of the Son and of the Holy Ghoſt.*

In the conſecration of Biſhops, the Archbiſhop and Biſhops preſent, do lay their hands upon the Head of the elected Biſhop kneeling before them and the Archbiſhop, ſaying,

Receive the Holy Ghoſt for the office and work of a Biſhop in the Church of God now committed unto thee, by the impoſition of our hands, in the Name of the Father, and of the Son, and of the Holy Ghoſt, Amen. *And remember that thou ſtir up the Grace of God which is given thee by this impoſition of our hands: for God has not given us the Spirit of fear, but of power, and love and ſoberneſs.*

The Church of *England* being thus exact in obſerving the form and matter eſſential to holy Orders, it appears how raſh and falſe was *Kelliſon*, in ſaying, that in King *Edwards* time neither matter nor form of Ordination was uſed. How vain and windy* *Fitz Symons* his flouriſh, *cum in Sacramento mutatur materia, forma, intentio faciendi quod facit Eccleſia, quæ ejus eſſentiam conficiunt, deſinit eſſe Sacramentum, omnium qui ante te vixerunt, tecum vivunt, & poſt te victuri ſunt, orthodoxe ſentientium conſenſu.* When in the Sacrament the matter, form, and intention of doing

* Fitz Symons Britonomach. p. 319.

what

what the Church do's (which make up the eſſence of it) are changed, it ceaſes to be a Sacrament, by the common conſent of all Catholics that lived before you, do live with you, and after you ſhall live. Truly *Fitz Symons* ſeem'd to ſtudy more how his phraſe ſhould be round and ſounding, then to furniſh it with ſenſe and truth, ſo as without injury I may ſay here of him, *dat ſine mente ſonum.* Setting aſide what belongs to the matter and form; who told *Fitz Symons* that the Miniſters of the Church of *England* in the adminiſtration of Sacraments have not an intention to do what the true Church of God do's? And tho their intention were to do expreſly what their own Church of *England* do's and not what the Church of *Rome*, *Bellarmin* declares that not to be an alteration annulling the Sacrament: *non eſt opus intendere quod facit Eccleſia Romana, ſed quod facit vera Eccleſia quæcunque illa ſit, vel quod Chriſtus inſtituit, vel quod faciunt Chriſtiani; imo ſi quis intendat facere, quod aliqua Eccleſia particularis & falſa, ut Genevenſis, & intendat non facere quod Eccleſia Romana, reſpondeo etiam id ſufficere: nam qui intendit facere quod Eccleſia Genevenſis, intendit facere quod Eccleſia univerſalis*: It is not neceſſary, ſaies *Bellarmin*, to have an intention of doing what the Church of *Rome* do's, but what the true Church which ſoever that be: nay if he ſhould intend to do what ſome particular falſe Church which he thinks to be true, as that of *Geneva* (ſaith the *Cardinal*) even that will ſuffice: for he that intends to do what the Church of *Geneva*

* Bellar. de Sacra. in Gen. lib. 2. c. 27.

do's

do's, intends to do what the Universal Church do's, of which he believes the Church of *Geneva* to be a member. Then *Fitz Symons* was mistaken when he said, that the supposed alteration in the intention of the Ministers did annul the Sacrament by consent of all Catholics, if he will not have *Bellarmine* to be put out of that number; not to take notice of his extravagancy in making the intention of the Minister, an essential constitute of the Sacrament, nor of the dismal confusion and discomfort he brings upon his proselytes, by making the effects of Sacraments depending upon the foresaid intention, whereof no Man receiving a Sacrament can have a full certainty: the words of the Minister I can hear and his action I can see, but of his intention I can never be entirely assured.

Then if the matter and form of Order necessary and essential be retained in our Church, as we have seen, and no reasonable doubt is left of the intention of our Ministers to do what the Church of *England* do's (which according to *Bellarmin's* supposition now mentioned is sufficient,) How comes *Fitz Symons* to say, that in the matter, and form, and intention of our Ministers, such alteration is made as annulls our Sacraments?

CHAP.

CHAP. VII.

How far the form of Ordination used in the Church of England, *agrees with that of the ancient Church, declared in the fourth Council of* Carthage, *and how much the form prescribed by the Roman Pontifical of this time, differs from the ancient form.*

AS in many other points, so in this of Ordination especially, I cannot but admire how bold the Romish Writers are in imposing upon the ignorant, that themselves are the observers of antiquity, and the Reformed Churches the contemners of it: whereas indeed the main purpose of the Reformation was, to cut off the superstitious innovations of the Romish Church, and stick to the Christian simplicity and gravity of the Primitive Apostolic Church. This will appear evidently by comparing the present form of Ordination used in the Church of *England*, with the most qualified of ancient formularies established in the fourth Council of *Carthage*, celebrated by 214. Fathers (whereof St. *Augustine* was one) in the year 398. *Honorius* and *Arcadius* being Emperours, of which Council *Baronius* gives this honorable Character, *Extitit hujusmodi* Carthaginense *Concilium, veluti Ecclesiastica promtuarium disciplinæ, non quidem recens inventa, sed antiquiori-*

* Baron. An. 398. n. 68.

bus usu recepta, atque ad pristinam consuetudinem revocata. 'This Council of *Carthage* was as it were 'a treasure of Ecclesiastic Discipline, not newly in-'vented, but used by the ancient, and restored to the former custom. He adds that this Council was taken as a pattern by the other Churches, both Eastern and Western.

I have perused carefully this Council, and conferred it with our form of ordination set down in the Book of Common Praiers, as also with the form of Ordination used in the Roman Church, as contained in their latter Pontifical, published by Autority of Pope *Clement* the 8. & printed at *Rome* in the year 1595. *Clement* complains of many errors crept into the former Pontificals, and purposes to mend them in this latter according to the rule of ancient integrity: for which purpose, it seems, no better rule could be taken then the foresaid Council of *Carthage*, for the reasons aforesaid of *Baronius*.

Now if we shew, that our form of Ordination is more agreeable to that of the Council of *Carthage*, then the form prescribed in the Roman Pontifical, we shall prove that we stand for the most warrantable antiquity, and consequently for right in this point. I will not dispute now about those called inferiour Orders in the Roman Church, both because none will pretend them to be essential to Church Discipline, and the duties appropriated to them are performed in both Churches, sometimes by persons constituted in no order, and sometimes by those in sacred Orders. I will therefore only treat of the three sacred orders proposed by *Suarez*, out of *Optatus Milevitanus*

tanus, as neceſſary to the conſtitution of Eccleſiaſtical Hierarchy, to wit Biſhops, Prieſts, and Deacons.

And beginning with Deacons, the ſaid Council in the fourth chapter hath only theſe words, *Diaconus cum ordinatur, ſolus Epiſcopus, qui eum benedicit, manum ſuper caput illius ponat, quia non ad ſacerdotium ſed ad miniſterium conſecratur.* When 'a Deacon is ordained, only the Biſhop, who bleſ-'ſeth or ordaineth him, is to lay his hand on his 'Head, becauſe he is not ordained to Prieſthood 'but to miniſtery. Here we have three things declared, the Miniſter, the matter, the order: the Miniſter is only the Biſhop: the matter or the exteriour ſign, is the impoſition of hands: the form is not deſcribed in particular, but is included in the word *benedicit*: for to bleſs here is nothing elſe but to pronounce the words by which the power of this order is conferred to the Perſon ordained; all which is exactly performed in the Ordination of Deacons by the Church of *England*, as we have ſeen in the Chapter precedent.

Now touching the Ordination of Prieſts, the Council decrees thus, *Presbyter cum ordinatur, Epiſcopo eum benedicente, & manum ſuper caput illius tenente, etiam omnes Preſbyteri qui præſentes ſunt manus ſuas juxta manus Epiſcopi ſuper Caput illius teneant.* When a Prieſt is ordained, the Biſhop bleſſing him and laying his hand on his Head, the Prieſts preſent are likewiſe to lay their hands on his Head together with the Biſhops hands. Of this decree likewiſe the Church of *England* is as obſervant, as the Roman is negligent:

for in their present Pontifical above mentioned of *Clement* the Eighth, I see no mention made of what the Council decrees, that the Priests present should lay their hands together with the Bishops hands upon the Head of him that is to be Priested, and their practice goes accordingly. But in lieu of this ceremony decreed by the Council of *Carthage*, I find many others substituted in the foresaid Pontifical of which the Council makes no mention, such as those about the amict, albe, girdle, maniple, stole, cope, candles, crosses, oil, and the like. And which is more remarkable, the Council makes no mention of that great and chief ceremony used in the Roman Church and appointed in the aforesaid Pontifical, and wherein some of their Authors will have the very essence of Priestly ordination to consist, as we have seen above out of *Bellarmin*, that the Bishop is to deliver to the person to be Priested, after having anointed his hands with holy Oil, the Chalice with wine and water, and the Patin over it with the hoast or wafer, saying, *Accipe potestatem offerre Sacrificium Deo, missasque celebrare tam pro vivis, quam per defunctis*, Receive power to offer sacrifice unto God, and to celebrate Mass for the living and the dead. If this ceremony were so essential, or the power of sacrificing were so inherent to Priestly ordination, as the present Church of *Rome* will have it to be, certainly that grave and venerable Council of *Carthage* would not have passed it over with so deep a silence, when it descended to particularize the duties and performances of inferiour Ministers not so necessary as those of Priests, as may be

be ſeen in the enſuing Chapters of that Council from the fifth chapter forward.

Finally touching the Ordination of Biſhops, the aforeſaid Council of *Carthage* has theſe words, *Epiſcopus cum ordinatur, duo Epiſcopi ponant & teneant Evangeliorum Codicem ſuper Caput & cervicem ejus, & uno ſuper eum fundente benedictionem, reliqui omnes Epiſcopi qui adſunt manibus ſuis Caput ejus tangant.* 'When a Biſhop is ordained, let two 'Biſhops put and hold the Book of the Goſpels 'over his head and neck, and one bleſſing him, 'let all the other Biſhops that are there preſent 'touch his Head with their hands. Here three things are required, the giving or placeing of the Book, the impoſition of hands, and the bleſſing to be given, whereof the placeing of the Book is no eſſential part, as * *Vaſquez* declares, and ſo both Churches deviate ſomthing from the form mentioned: for if we are to believe *Vaſquez*, and the Pontifical he quotes, the Book of the Goſpel is put upon the ſhoulders of the Biſhop conſecrated, not by the Biſhops conſecrating, but by one of the Chaplains; and he relates out of Pope *Clement*, that anciently it was performed by the Deacons, who are no Miniſters of this Order. Neither do I find by Mr. *Maſon*, that the Pontifical he ſaw, do's contradict what *Vaſquez* ſaies; yet I find it otherwiſe, in the Roman Pontifical forementioned of *Clement* the Eighth, to be ſeen in the Library of *Dublin* Univerſity; where it is ordered, that the Biſhop conſecrating, together with the Biſhops

* Vaſquez in 3. p. diſp. 240. n. 63.

assisting to help him, do place the Book over the neck and the shoulders of the Bishop consecrated, without saying any word, one of the Chaplains of the Bishop elect kneeling behind him, and holding the Book, until it be given to his hands; and then the Bishop consecrating, and the other Bishops assisting him, do touch with both their hands the head of the Bishop elect, saying, *Accipe Spiritum Sanctum*, Receive the Holy Ghost. And in supposition that the mode of placeing the Book is not essential to this Ordination, certainly the form prescribed by the Church of *England* in this particular is very decent and apposite to the purpose of this action: the Arch-Bishop, or other Bishop consecrating, delivering the Bible to the Bishop consecrated, saying, *give heed unto reading, exhortation and Doctrine*, with other wholesome admonitions touching his pastoral duty.

Now touching the essential parts of this ordination, which do consist in the imposition of hands as matter, and the benediction, or words pronounced by the Bishop consecrating, as form, the Church of *England* is exact in observing the form prescrib'd by the foresaid Council of *Carthage*; since it orders, that all the Bishops present should lay their hands upon the Bishop elect, and only the Arch-Bishop or Bishop consecrating, should bless or pronounce the words of the form, saying, *Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee, by the imposition of our hands, in the Name of the Father, and of the Son, and of the Holy Ghost.* Here the Roman Pon-

Pontifical deviates from the foreſaid form preſcribed by the Council of *Carthage*, ordering, that both the Bishop conſecrating and the Bishops aſſiſting should pronounce the words of the form, ſaying, *Accipe Spiritum Sanctum.*

By this we ſee, how exact the Church of *England* is, in obſerving all the eſſential and neceſſary parts and ceremonies preſcrib'd, by that renowned Council of *Carthage*, for the ordination of Bishops, Prieſts, and Deacons. As for other ceremonies not eſſential, the Council of *Trent* it ſelf declares, that even in the adminiſtration of Sacraments (whereof they will have Orders to be a part) they may be altered by the Church, as the condition of matters, times and places may require. Neither is this to be underſtood of the Church Univerſal, congregated in a general Council only, but alſo of each particular Church; whence proceeded the great variety of Rites, in things indifferent, amongſt the ancient, and even modern Chriſtians of ſeveral places and orders, approved by that grave ſentence of [a] *Gregory* the Great, *in una fide nihil officit Sanctæ Eccleſiæ conſuetudo diverſa.* And as the Roman Church upon this account introduces new rites, why may not that of *England* abolish others, eſpecially ſuch as are found to be ſuperſtitious? for which the [b] Canon law giveth this warrant, *Docemur exemplo Ezechiæ frangentis ſerpentem æneum, quæ in ſuperſtitionem vertuntur, illa ſine tarditate aliqua, & cum magna autoritate à poſteris deſtrui poſſe.* 'We are taught by example

[a] Lib. 1. Epiſt. 41. [b] Diſtinct. 63. Quia

of

'of *Hezechias*, that such things as turn to superstition, may be without delay, and with autority 'extirpated in after ages. As a good husband cuts off, not only rotten, but superfluous branches, that may suck away the sap from the main tree; so any Church that is free and independent (such as this of *England* is) may cut off superstitious and superfluous rites and ceremonies, which by their multiplicity may distract both the Ministers and Congregation, and take their attention from the main object of their devotion. And certainly who ever considers the vast number of ceremonies used now by the Roman Church and prescribed in their Pontifical, will find it a task not easie for even a good capacity to comprehend and practice them all, and very hard to think of elevating the mind withall to praier or meditation.

CHAP.

CHAP. VIII.

How far the Church of England *do's agree with the Romiſh in matter of Ordination; wherein they differ; and how abſur'd the pretention of Romaniſts is, that our difference herein with them ſhould annul our orders.*

AS the Church of *England* did not think convenient to follow that of *Rome*, in all their ſuperfluous ceremonies, eſpecially ſuch of them as are noxious, and oppoſite to the ſincerity of Chriſtian diſcipline; ſo it do's not grudg to go along and conform with them, in what they retain of ancient integrity.

In many things we agree with them. Firſt, that only Biſhops are to give Orders. Secondly, that none be promoted to Orders without the title of a benefice, or ſufficient patrimony (which is far more exactly obſerved in the *Engliſh* then in the Romiſh Church.) Thirdly, that the perſons to be Ordained be examined as to behaviour and ability. Fourthly, that certain times and dates are appointed for Ordination. Fifthly, that the perſons to be ordained, ought to appear in the Church. Sixthly, that they receive their Orders on their knees. Seventhly, that they receive the Com-

Communion. All this is commonly obſerv'd in both Churches (but more exactly and indiſpenſibly in the *Engliſh*) as to Orders in general.

Now as to particular Orders; we agree in the following points, as to Deacons. Firſt, that the Arch-Deacon preſents them to the Biſhop. Secondly, that the Biſhop enquires of the Arch-Deacon, whether he knows them to be worthy of that Order. Thirdly, that the Biſhop admoniſhes the Congregation, that if any perſon has any thing to ſay againſt them, he ſhould declare it. Fourthly, that the Biſhop inſtructs them in the duty they are to perform. Fifthly, that litanies are ſaid, and the Biſhop exhorts the Congregation to pray for the Perſons to be ordained, that they may be fit Miniſters in that ſacred Order. Sixthy, that the Biſhop gives them the Book of the Goſpels, and power to read them in the Church of God. Seventhly, that one of the Deacons newly ordained ſhould read the Goſpel. Herein we agree. But we differ from the Roman Church. Firſt, where they add to the litanies the invocation of Saints and Angels. Secondly, where power is given to the Deacons to read the Goſpels for the dead. Thirdly, that what is not expreſly delivered by the Roman formulary, is more clearly expreſſed by the *Engliſh*. As for example, the Order of Deacons in the former is given by theſe words, *Receive the Holy Ghoſt for power to reſiſt the Devil and his temtations in the Name of the Lord*, which being too general, and common to all Chriſtians, is made more proper and appoſite to the function of Deacons,

cons, by these other words used in the English ordinal, *Receive autority to exercise the work of a Deacon in the Church of God committed to thee, in the Name of the Father, and of the Son, and of the Holy Ghost.* Fourthly, that we reduce the tedious variety of vestments and ceremonies used in the Roman Church, to a more grave and decent form, and more suitable to Christian simplicity.

As to the order of Priesthood, agreeing with them in the essential parts of the matter and form, and some indifferent ceremonies, we differ from them. First, that a Priest with them is anointed with Oil. Secondly, that power is given him to offer a proper sacrifice, and really propitiatory, as well for the dead as for the living, of all which no mention is made in the aforesaid Council of *Carthage*. Thirdly, that with them only the Bishop laies his hand on the head of the Priest to be ordained; but with us all the Priests present do lay their hands upon his head together with the Bishops hands, according to the express order of the Council of *Carthage*.

Finally touching the Ordination of Bishops, agreeing with them in the essential parts of matter and form, belonging to that Order, and in some accidentaly ceremonies, as before declared, we disagree with them in some considerable superstructures. First, that in both Churches a mandate is required for receiving this order; but in the Romish from the Pope, in the English from the King. Secondly, in both Churches an Oath is required, which in the Romish is in favour of the

Pope,

Pope, in the Engliſh in favour of the King. Thirdly, in both Churches an examen is premis'd; and tho the Romiſh pretends to follow the Council of *Carthage* herein, yet they inſert their decretal Epiſtles and obedience to be performed to the Biſhop of *Rome*, whereof no mention is made in that Council. Fourthly, they uſe an heap of veſtments and ceremonies, of which neither the Apoſtles, nor primitive Church ever had notice, which are too tedious to relate, and more to practice. Finally and chiefly they demand a new Symbol or Creed, coined in the Council of Trent, to be profeſſed by him that is to be ordained Biſhop, containing among other articles, Tranſubſtantiation, Purgatory, Indulgences, obedience to the Pope of *Rome*, articles never mentioned by the Apoſtles, nor by the ancient Creeds, nor by the Council of *Carthage*, nor by any of the four firſt general Councils.

Now Reader conſider, how rude and raſh are the cries of the vulgar Romiſh writers and preachers againſt our Orders, as invalid for not conforming with the whole heap of their ceremonies, tho in the ſubſtantial and eſſential parts we agree. For beſides the intrinſic falſity of their aſſertion, it brings a manifeſt ruine and nullity upon all their own Orders; ſince both we and they ſuppoſe, that inferiour Orders may not be given, but by the Biſhops, and Biſhops may not be made but by other true and lawful Biſhops. Then if the whole bulk of ceremonies & requiſites preſcribed in the preſent Roman *Pontifical* (of *Clement* the 8th above mentioned) be neceſſary for a valid Ordination of a Biſhop, it follows evidently, that there

there is no lawful Bishop, and consequently no lawful Priest, or Deacon at present in the Church of *Rome*. This consequence, I prove thus: no Bishop was Ordained after the rites, ceremonies & requisites (above mentioned in the Roman Pontifical) for 300 and more years in the ancient Roman Church; then if the aforesaid stock of ceremonies and requisites be essential to a valid Ordination, no lawful Bishop was made all that while in that Church; & it being necessary, as is supposed before, that Bishops must be made by other lawful Bishops, it follows evidently, that all the train of Bishops or Men so called by the Roman Church in after ages, were no true Bishops, and consequently no Priests, or Deacons made by them, were true Priests, or Deacons.

That Bishops were not ordained after the present rites and ceremonies of the Roman Pontifical for the first 300 and many years after in the Roman Church (which is the ground of all this discourse) requires no more proof then to read over the Roman martyrology used to be publicly read in their Churches, or the Lives of *Popes* written by *Platina*, or any other of their Historians, where you shall see, that the present heap of ceremonies, rites and requisites prescribed in the said Pontifical, was never introduced at once, but successively; several *Popes* in several times, and ages signalizing their raign with new rites, ceremonies and requisites, whereof their very different Pontificals published in several ages may be a further evidence. Of

whose great disconformity that famous * compiler of ceremonies employ'd by *Innocent* the 8th giveth this remarkable testimony in the preface of his Pontifical, speaking to the said *Innocent*. *Pontificalis libri emendationem (beatissime Pater) tuo jussu aggressus sum, opus sane laboriosum, varium, atque ut multis fortasse gratum, ita & invidia plenum. Rei enim vetustate, Ecclesiarum multitudine, temporum & Prælatorum varietate effectum est, ut vix duo aut tres codices inveniantur qui idem tradunt. Eodem modo, quot libri, tot varietates; ille deficit, hic superabundat; alius nihil omnino de eâ re habet, raro aut nunquam conveniunt.* "I have taken upon me (most holy "Father) by your command the Reformation "of the Pontifical Book, a work indeed labo- "rious, various, and as perhaps grateful to ma- "ny, so likely to beget envy too: for it came "to pass by the antiquity of the Subject, the "multitude of Churches, and the diversities of "times and Prelates, that scarce two or three "Books may be found which may deliver the "same thing: as many Books as there are, so "many are the differences; one is deficient, a- "nother superabundant, another has nothing at "all of this subject: so that they seldom or never agree.

By this (Reader) you may see how blind the presumtion of Romanists is in pretending our Orders should be null for not conforming with the rites and ceremonies of

* Episcopus Pientinus in proœmio Pontificalis ad Innocent.

their

their preſent Pontifical, whereas upon that account the ordination of their Bishops and Clergy in precedent ages, muſt have been null, and conſequently their preſent Bishops and Clergy, derived from them and depending upon them, muſt partake of the ſame nullity.

CHAP. IX.

That the Succession of Bishops and Clergy, since the Reformation, is much more sure and unquestionable in the English *Church then in the Romish.*

IF Men had a due regard of their own defects, and of the Reformation of them, they would busie themselves less in finding fault with their Neighbours. And if the Ministers and Writers of the Roman Church, did reflect sufficiently upon the lamentable corruptions introduced, and enthroniz'd among themselves, they would be less bold in casting dirt in the face of others, that with more right and ground may cast it in theirs.

I have declared in the precedent Chapters, by rules and principles generally received, that the form of Ordination used in the Church of *England* since the Reformation is legal and valid, as comprehending the essential parts belonging to each order, & that in the ceremonial part we are more exact in observing the rules of antiquity & the primitive Christian Church, then the Romish party. Now it remains to shew, that the succession of our Bishops and Clergy from those of unquestioned legality before the Reformation, and the due Ordination of them according to the said rules

rules and rites, is more cleer and unqueſtionable with us then with the Roman Church.

As for the Biſhops of *England* Mr. *Maſon* giveth an exact account of their Succeſſion and lawful Ordination, the time and place of it, the perſons conſecrating them, running upon ſeveral Dioceſes, eſpecially that of *Canterbury*, from the time he publiſhed his Book, which was the year 1638. to the time of K. *Henry* the Eighth when the validity of Ordination was not queſtioned: grounding his narrative upon the authentic Records kept in *London*. And in the ſame Records may be found the like account of the enſuing ordinations from Mr. *Maſons* time to this day.

The like account may be found in the ſeveral Regiſtries of the Churches of *Ireland* from our daies up to the aforeſaid time of *Henry* the Eighth, and touching the prime Church that of *Armagh*, I found the enſuing account of the Succeſſion and Ordination of Arch-Biſhops in it, from the preſent Arch-Biſhop, the moſt Reverend Father in God *James* Lord Arch-Biſhop of *Armagh* Primate of all *Ireland* (to the great comfort and benefit of it: ſince the blindeſt paſſion can't miſs to ſee in his Grace the Idea, of a moſt renowned and perfect Prelate,) In the hands of his worthy Vicar General and Judge of his Prerogative Court the noble and Learned *Dudley Loftus* Doctor in Laws, I found, I ſay, the account following of his Grace his lineal ſucceſſion from the Biſhops of unqueſtioned autority in Queen *Maries* time.

James Margetſon, Conſecrated the 27. of *January*, 1660. by *John Bramhal* Arch-Biſhop of *Armagh*, &c. in the Cathedral Church of St. *Patric* in *Dublin*.

John Bramhal, Doctor of Divinity was Conſecrated Biſhop of *Derry*, in the Chappel of the Caſtle of *Dublin*, the 26. of *May* 1634. by *James Uſher*, Arch-Biſhop of *Armagh*, &c.

James Uſher, Doctor of Divinity was Conſecrated Biſhop of *Meath* at *Droghedah*, in the Church of St. *Peter* Anno 1621. by *Chriſtopher Hampton*, Arch-Biſhop of *Armagh*, &c.

Chriſtopher Hampton, Doctor of Divinity was Conſecrated Biſhop of *Derry*, *May* the 5. 1613. in the Cathedral Church of St. *Patric*, by *Thomas Jones*, Arch-Biſhop of *Dublin*, &c.

Thomas Jones, Doctor of Divinity was Conſecrated Biſhop of *Meath*, in the Cathedral Church of St. *Patric Dublin* the 12. of *May*, 1584. by *Adam Loftus*, Lord Arch-Biſhop of *Dublin*, &c.

Adam Loftus, Lord Arch-Biſhop of *Dublin* was Conſecrated Arch-Biſhop of *Armagh* in the Church of St. *Patric Dublin* Anno 1562. by *Hugh Curwin* Lord Arch-Biſhop of *Dublin*, &c.

Hugh Curwin, Doctor of Laws was Conſecrated Arch-Biſhop of *Dublin* the 8. of *September* 1555. being the third of Queen *Mary*, together with *James Turbirwill* Biſhop of *Exeter*, and *William Glin* Bishop of *Bangor*. Each one of the other Bishops of *Ireland*, may give the like account of their lawful ordination and lineal ſucceſſion from the Biſhops of unqueſtioned autority in King *Henry* the Eighth and Queen *Maries*

Maries time, no exception is known to have bin taken againſt the legality of any of them, and the Laws being ſo ſevere and the penalties of premunire ſo heavy againſt any Bishop that would enter otherwiſe then by the Rites and requiſites above mentioned and juſtified, 'tis morally incredible that any would permit any defect to intervene in his Conſecration that might bring upon him ſo great a damage.

'Tis not ſo with the Bishops or *Popes* of *Rome*. We have not only conjectures, but cleer evidences by a learned and exact Pen of their own party, that none of the Bishops or Popes who uſurped that ſee from *Gregory* the 13. was a lawful Bishop or *Pope*. The treatiſe pen'd upon this ſubject in Latin, and dedicated, to King *James* bore this title, *The new Man, or a ſupplication from an unknown perſon a Roman Catholic unto* James *the Monarch of Great* Britain, *and from him to the Emperour, Kings, and Princes of the Chriſtian World, touching the cauſes and reaſons, that will argue a neceſſity of a General Council to be forthwith aſſembled againſt him that now uſurps the Papal chair under the name of* Paul *the Fifth*. This treatiſe being published by order of ſo excellent a Prince, as the World knew King *James* to be, it were a blind inſolence to ſay it ſhould not be real and unfeigned; and a treatiſe ſo deſtructive to the credit and intereſt of the Roman Court, being not diſproved for the ſpace of nine years by any of that party, as reported by Mr. *William Crashaw* tranſlator of the ſaid treatiſe from Latin into English, in the year 1622. nor to this day by any that we know, 'tis a cleer argument they wanted

wanted means to gainsay the truth of it. I will reduce to a brief sum the heads of his proof as well to matter of fact, as of Law, that the election of *Pope Sixtus* the fifth succeeding *Gregory* the thirteenth was null and invalid, and consequently the Cardinals created by him were no true Cardinals, nor the *Popes* elected by such Cardinals true *Popes*.

For ground of this discourse it is to be supposed, that any simoniacal contract intervening in the election of a *Pope*, such an election is therefore rendred null and invalid, as is declared in the Bull of *Julius* the 2d set out against Simonaical elections of the *Pope*, whose words are as followeth. *If it shall hereafter fall out through the Devils malice the Enemy of Mankind, or the ambition or covetousness of the Elector, that when we, or any of our Successors, shall by Gods appointment, be removed from the Government of the Church on Earth, the election of the new* Pope *be made and don either by him that is chosen, or by any other or more of the Colledge of Cardinals, by the Heresie of Simonaical contract, giving, promising, or receiving any goods of any kind, or Lands, or Castles, or offices, or benefices, or by making any other promise or obligation, of what kind soever, whether they do it by themselves, or another, by a few or by many, and whether the election be accomplished by the voices of two parts of the Cardinals divided in three, or by the uniform, consent or voices of them all, whether it be done by way of assumtion, or adoration, yea tho there be no writing made at all.*

We

We determine define and declare.

That not only the election or assumtion so made, shall be from that very moment void, and of none effect, and no power or faculty shall accrew to him thereby thrust in, of any administration, government or jurisdiction, in matters spiritual or temporal, but also that it shall and may be lawful to any Cardinal present at the said election, to except against the said intruder, and to call him into question for the crime of Simony, as of a true and undoubted Heresie, that so being an Heretic he may be of all men accounted as no Pope, or Bishop of Rome, *&c. Neither shall such simonaical election be any time afterwards made valid by any subsequent inthronization, coronation, no not by any adoration made, or obedience or homage don or sworn to him by the Cardinals, no not tho it be don by the whole Colledg, nor by any action that may or can be done, nor by any continuance or course of time. But it shall and may be lawful to all and every Cardinal, yea even those that were present and consenting to the said Simonaical election or assumtion, not only before but even after any such enthronization, adoration, homage, or obedience don, and not to them alone, but to the whole Clergy and People of* Rome, *and to all the subjects of the Roman Church, and to all the Lords, Governours, Captains, and Commanders, as well of the City and palace of St.* Angelo *within the City, as of all other Castles, Towers, and fortresses, and to all Ministers and officers whatsoever, to refuse to yield him any honor, homage, or obedience, and to revolt from him so chosen and enthronized, and from all obedience to him,*

him, and that ſafely and lawfully they may hold, eſteem and eſchew him, and all fellowſhip with him, as a Magician, Ethnic, *Publican, and Arch-heretic, And further we determine, that by the autority hereof it ſhall and may be lawful to the Cardinals, even thoſe that were preſent at the Simonaical election, and conſented not thereunto, and to thoſe that ſhall afterwards diſſent and depart from him, to appoint forthwith a general Council, and to call and ſummon the ſame into ſuch a convenient place as to them ſhall ſeem expedient, &c.* Thus far the words of *Julius* his Bull.

Now as to the fact, the ſaid Author tells us a thing known to millions of Men, that when *Gregory* the thirteenth was deceaſed, and the Cardinals aſſembled in the Conclave for the election of a new *Pope*, the ſaid *Sixtus Quintus* being then the Cardinal of *Montalto*, that himſelf might be choſen, plainly bought of *Aloiſius* the great Cardinal of *Aſte*, his voice & the voices of all the Cardinals depending of him, which were known to be far the greater number, and able to carry it with whomſoever they went. And in conſideration thereof, he promiſed him not in a word alone, but by open writing, ſubſcribed and ratified under his own hand, that whereas there was a principal Prelate one *Hieronymus Matheus*, whoſe poſſibility was great to be a Cardinal, but then was at no little odds with Cardinal *Aloiſius*, *Sixtus* or *Montalto* ſolemnly promiſed him that during his reign, he would never make the aforeſaid *Matheus* Cardinal, if he by his own voice and his complices would make him *Pope*. Cardinal *Aloiſius* accepted of the condition, and ſo the Bargain

gain was concluded, and accordingly he gave him his voice, and got all his party and faction to do the like, and ſo *Sixtus* carried it from all Competitors, and was choſen *Pope*; which was ſo openly known that *Aloiſius* never made bones to ſay in a public preſence, that *Pope Sixtus was his Creature and the work of his own hands.* This being ſo, every one may ſee it is the very caſe declared in the aforeſaid Bull of *Julius* the ſecond againſt Simonaical elections.

If it be objected that the aforeſaid decree of *Julius* binds not, but where the fact is famous evident and notorious, it is anſwered, that the aforeſaid fact of *Sixtus* was made public and notorious in manner following. *Sixtus* after his election, violated his Faith, and broke the promiſe made to the Cardinal of *Aſte*; and contrary thereto made *Hieronymus Mathæus* Cardinal; which the Cardinal of *Aſte* took ſo to heart, that for anger and grief he fell deeply ſick: but before his death, to recompence the new and ill made *Pope* as he deſerved, he ſent the agreement and covenant he had of *Sixtus*, to *Philip* the ſecond King of *Spain*, even the very Original it ſelf, who hereupon in the year 1589. ſent the *Duke* of *Suez* to *Rome* as his Ambaſſador extraordinary, to give *Sixtus* notice hereof, and to intimate to him the preſent neceſſity of a general Council for the declaration of his election to be Simonaical, and to require the Lords, the Cardinals ſuch as were created by his predeceſſors, and the other Prelates and Clergy to whom it belongs, to appear in the ſaid Council to be holden in *Spain* at the City of *Sevil* in *Andaluſia*.

And

And tho this buſineſs could not proceed to full effect, for that *Sixtus* upon this intimation made to him, knowing he ſhould be condemned by his own hand, of meer fear and deſperation fell ſick and died, (having only that way left to prevent deprivation) yet by this beginning his Simonaical covenant and election thereupon enſuing was called into queſtion, or as the Lawyers ſay drawn into judgment & made notorious. Neither did the King of *Spain* more then right, for by divine law all Catholics may riſe againſt an Heretical *Pope*, and [a] that Law of God is related in the Body of the Canon Law. And in the caſe of Simonaical election that ſecular Princes have power to call a Council, is the plain text of *Iſidore* that ancient Father, which is related in the Canon Law.

To proceed therefore; *Sixtus*, by the vertue of the ſaid conſtitution of *Julius*, which is inſcribed in the Body of the Canon Law, being a *Magician*, an *Ethnic*, and an Arch-heretic, could not therefore, nor had power in him to create Cardinals, for as much as he was *ipſo facto* deſpoiled and deprived of all jurisdiction, power and faculty ſpiritual and temporal: and all uſe and exerciſe of ſuch jurisdiction ſpiritual and temporal is by the Law ſo far forbidden him, that all acts by him don in that kind are abſolute nullities, as don by him that has no power at all to do them.

Now from this ground thus laid, it followeth by infallible inference, that all the *Popes* ſince

[a] In C. ſi audieris 23. q. 5. Iſidorus deſummo bono lib. 7. relatus in Cap. [b] Principes ſeculi 22. q. 3.

Sixtus

Sixtus the fifth were intruders, and not one of them a true *Pope*. For after his Death Cardinal *Montalto* his Nephew entring the conclave with forty voices in his faction, by the ſtrength thereof was elected *Urbanus* the ſeventh; who living but a few daies, by the ſame means *Gregory* the fourteenth was choſen into his place, who continued but ten Months; after whom by the ſame voices entred *Innocentius* the ninth who held the Papacy but two Months: at laſt was choſen *Clement* the eighth by the ſame voices; who by the permiſſion of God continued this intruſion and uſurpation for thirteen years. Now that none of theſe were, nor could be true Popes, is thus demonſtrated.

Unto the election of all theſe concurr'd the voices of thoſe Cardinals created by *Sixtus* the fifth, whereupon it followeth inevitably that all thoſe elections are plain nullities, ſince by the conſtitution of *Pius* the fourth touching the Reformation of the conclave in the election of *Popes*, the power of chuſing the *Pope* is granted only to the Colledg of Cardinals, which is to be underſtood of true and lawful Cardinals: but the Cardinals who made all thoſe elections were no true Cardinals, being made by *Sixtus* the fifth who was no true *Pope*, and therefore had no place nor power to make them, therefore the aforeſaid elections of Popes from *Sixtus*, being made by no true Cardinals, were no elections, but abſolute nullities in the Law to all intents and purpoſes.

Now that ſuch titular Cardinals as were created by him that is no true *Pope* are no true Cardinals, and conſequently can give no voice, nor make

any lawful or good election is evident by continual precedents of former times in the Roman Church. Such is the case of *Benedict* the thirteenth, who sitting at *Avignion* created divers Cardinals; but for as much as he was judged no true *Pope*, but an Anti-Pope, and an usurper, therefore all by him created were no Cardinals, and so were held and reputed till their dying day. And when after the death of *Alexander* the fifth, he that was called *John* the 23. in the time of that long and miserable Schism, intruded himself unlawfully into the Papacy at *Bononia*, where he then was Legate, and so being *Pope* created divers Cardinals, they were all reputed and judged to be no true Cardinals in the Council of Constance; and a new and true *Pope* was then chosen, named *Martin* the fifth, not by the said Cardinals (because they had no power) but by the whole Council. From all which and more of this kind that may be produced, it followeth evidently, that the Cardinals so called, created by *Sixtus* the fifth being no true *Pope*, are no true Cardinals, and consequently cannot make election of a *Pope*, and therefore all by them chosen were no Popes but mere intruders and usurpers.

CHAP.

CHAP. X.

A further cause of nullity discovered in the election of Pope Clement *the Eighth.*

BEsides the former cause of no true Cardinals concurring to the election of *Clement* the 8. it is found to be void in another respect: for two parts of the Cardinals concurred with one consent on another, namely Cardinal *San Severine* (as the aforesaid nameless Roman Catholic author relates.) For they called him by name, they took him and lead him to the Chappel of St. Saint *Paul*, where they performed their ceremony of adoration to the new elected *Pope*: that in this place they make him sit in the Popes chair of state, and by public scrutiny they proclaim him *Pope*: and that this make a full and legal election of a *Pope*, the text of the law expresly teacheth in these words, * *He who shall be elected and received by two parts of the Cardinals with uniform consent, let him be held and received of the whole and universal Church as true* Pope *without all question or contradiction.* Now by what's above related by our Author, it appears that the Cardinal Saint *Severine* was chosen by two parts of the

* Ca. licet de vitanda de electione.

Cardinals with full consent, and by them conducted, and placed in the Popes seat; therefore he was lawfully chosen *Pope*, and so ought to have bin accepted; but see, Reader, (and admire the Arts of that Court) how this poor Man was put off.

When this was don, and whilst the rest of the Cardinals that were without were expected (for such is the custom, that when two partshave made election, the third part which consented not, but could not hinder, are expected to come to the place where the new elect is ador'd by two parts that chose him, and from whence the election is to be publish'd; that so all being together, the election may be said to be made by all, without contradiction of any Man while the rest I say, was expected to come in, there came into the Chappel Cardinal *Gesualdus* and *Sfortia* (the former whereof was Dean of the Colledg of Cardinals) and by a crafty and wicked device, disturbed the election in truth and in law already made. *Gesualdus* cries out, my Lord's, let us number the voices, to see if two full parts have consented; whereupon he began to count, not hasting to make an end, but leisurely proceeding with intermissions and delaies, which he did purposely to a crafty end, that Cardinal Saint *Sfortia* might have time also to act his part, which he fail'd not to do: for in that mean time he got two of the Cardinals out of the Chappel who had given their voices, and carried them into another place called *Sala Regia*; and leaving them there he returned to the rest, and largely laies open to them, the rigour and severity of *San Severin*

(for

(for they fear'd his juſtice, he being a juſt and upright Man) and hereupon the greater part of them moſt perfidiouſly got them out of the Chappel, and aſſembling together with the reſt made a new election of Cardinal *Aldobrandine*, who was called *Clement* the Eighth; and this is the truth of that buſineſs.

Now that the former election of *San Severine* was good and effectual in law, is a cleer caſe: for the voices that choſe him were for number complete and ſufficient, when they pronounced him for *Pope*, and ſet him in the chair. And as for the ceremonious ſolemnity uſed in the elections, that all the Cardinals ſitting in their order together with him that is to be choſen, every one in order ſhall ſay, I ſuch a one chuſe ſuch a one to be *Pope*; and that the Secretary of the Conclave ſhall take the ſcrutiny, and write down every ones voice; it is not an eſſential part of the election, or neceſſarily, or eſſentially required to make an election: for the expreſs words of the Text do declare, define and peremtorily pronounce him to be *Pope* inſtantly, as ſoon as he is choſen and received by two parts of the Cardinals; and he is then by the Law ſaid to be accepted and received of the Cardinals, when they take him and convey him to the Chappel aforenamed, and make him ſit down in the *Popes* ſeat; and he is ſaid to be choſen or elected, when the ſaid two parts declare their conſent and agreement upon him to be *Pope*. Now all theſe concurred in and upon the Cardinal *San Severine*; & when the election is thus don by public & open denunciation, there needs no Scrutineers to take

the voices, as is clear by the law. And this is one way of chusing the *Pope*, and is called the way of assumtion, whereof mention is made in the foresaid Bull of *Julius* the second, and by this way which is as sufficient and effectual in law as the other, was Cardinal *San Severine* chosen; and wanted nothing required by the law to the essence of a true election, but only some formalities, which by the law are not necessary. Nor is it material to say, he wanted inthronization or ordination, or kissing of his foot, for all these are but effects and consequences of a true election; and are appointed to be don to him that is elected, but do not help forward his election, and the election is properly held don and perfected before they be performed; as any man may see in the aforesaid Bull of *Julius* the second.

Neither is the calling together of all the Cardinals necessarily required; for it is expresly commanded in no law, and as for the text of the Canon law, called *licet devitanda*; it shews the validity of the election, as is soundly proved by Cardinal *Jacobatius*, who shews, that at least a Council is to be called, to declare whether the election be good or no; and that they may not proceed to the election of another. The election therefore of Clement thus made, is to be held a nullity, as being don by deceit and fraud, according to the express text of the law laid down in these words, [b] *But if any shall be elected, or-*

[a] Jacobat. tr. de Concil. part. 3. ar. 4. n. 154.
[b] D. C. in nomine Domini dist. 28.

dained,

dained, or inthronized Pope *through ſedition, preſumtion, or any ingeny or trick of wit, contrary to this our ſentence and Synodical decree pronounced in open Council; by the autority of God and his Apoſtles* Saint Peter *and* Saint Paul, *we pronounce him ſubject to the great curſe, and ſeparated by perpetual Anathema from all Society with Gods Church, together with all his authors, factors, and abettors, an Anti-Chriſt, an intruder and deſtroyer of Chriſtian Religion, &c.*

[a] And after Cardinal *Hoſtienſis* the great Doctor called the *Abbot*, in his commentaries on the text, expound's the word *ingeny* to be craft, colluſion and deceit, and ſuch like, as was the election of *Joh.* the 22. that was afterward condemned in the Council of *Baſil.* For when after the Death of *Alexander* the fifth, the Cardinals aſſembled at *Bononia*, and conſulted about the choice of a new Cardinal; *Coſſa*, who then was Legate there, a man potent and warlike, obtained of the Electors by his greatneſs, that they would commit the whole power of the election to him: which they had no ſooner granted him, but he forthwith elected himſelf. But, for as much as upon examination of the matter in public Council, it was found to be compaſſed by fraud and deceitful tricks, he was therefore deprived by the Council. From whence it followeth, that *Clement* could not be taken for a true *Pope*, both for that he was choſen by ſuch as had no power to chuſe, as alſo

[a] Abb. in d. licet devitanda n. 11. ver. expoſuit Ruffienſis.

that

that that choice by them made was wrought by fraud and deceit, and to the injury of another lawfully chosen before: and was therefore void, tho it had bin done by such as had bin lawfully enabled to make such an election.

CHAP.

CHAP. XI.

Nullities declared in the Popedome of Paul *the fifth, and others following.*

THe forementioned Roman Catholic author diſcovereth another egregious fraud and cheat, uſed in the election of *Paul* the fifth ſucceeding *Clement* the Eighth, wherewith they turned out the Cardinal of *Florence* lawfully elected, to bring in factiouſly this *Paul* before called Cardinal *Borgheſius*. The particulars of that intrigue are to be ſeen in the firſt chapter of the ſaid treatiſe n. 15. beſides whi h damnable fraud and the nullity of the Cardinals electing, both rendring the election void; our Author diſcovereth another foul cauſe of nullity in the Popedome of *Paul* the fifth in regard of his notorious Simony. For which it is to be preſuppoſed, that the *Pope*, as *Pope*, is not free from the crime of Simony, nor exemted from incurring cenſures in that caſe; as *Aquinas* proves at large, concluding and reſolving, that the *Pope*, as well as any other, may incur the vice, and come within the compaſs of the crime of *Simony*, if he takes mony for any ſpiritual thing. Of the ſame opinion are all the Divines, that write upon that place of *Aquinas*. In conſequence to which doctrine, the

* Aquin, 2. 2. q. 100. art. 1. ad. 7.

Coun-

Council of *Basil* even for this crime and sin of *Simony*, called in question, examined, convicted, and condemned *Eugenius* the fourth then *Pope*, and deprived him of the Papacy. The words of the Councils decree are these. *By this definitive sentence of the great and universal Holy Council, which is here recorded in writing, for all the World to know, and all posterity to take notice of, the Council pronounceth, decreeth, and declareth,* Gabriel *formerly called* P. Eugenius *the 4. to have bin, and so to be a notorious & manifest & contumacious rebel to the warnings and commandments of the universal Church; and that he still persists in the said open rebellion; and doth therefore condemn him for a wilful contemner and violater of the holy ancient Canons, a perturber of the peace and unity of the Church, a notorious scandalizer of the universal Church, a perjured, incorrigible, and Schismatical Simonist, and therefore a forsaker of the Faith, an Heretic, a dilapidator and consumer of the rights and riches of the Church committed to his trust; and hath thereby made himself an unprofitable member, and not only unworthy and unfit for the Papal power, but of all other title, degree, honour or dignity Ecclesiastical. Whom the aforesaid General Council doth by the power of the Holy Ghost, declare and pronounce, to be by the Law deprived of the Papacy and Bishopric of* Rome, *and by these presents it doth depose, remove, deprive, and throw him out.*

Now that the *Pope Paul* the fifth was guilty of Simony, and deserves to be treated as *Eugenius* in the Council of *Basil*; our Author declares in the foresaid treatise chapter the 2. from the second number, by the words following. 'In the

'Da-

'Datary, which is an office at *Rome*, wherein all 'matters of benefices and buſineſſes of that kind 'are expedited, this is the courſe and cuſtome at 'this day. It is duly obſerved, that the benefices 'belonging to the *Popes* collation, whether reſer-'ved to his giſt, it falling void in the moneth that 'belongs to the Papacy, which in regard of their 'far diſtance from *Rome*, or that they are with 'cure, cannot be given to his Nephew *Borgheſius*, 'are given to ſome of the Suitors or competitors, 'that are of that Country, or next adjoining to it. 'For they take order, that none be beſtowed pre-'ſently, but ly vacant for a time; that ſo a whole 'concourſe of competitors may flock together for 'it: which is not don for any good end, that ſo they 'might know the difference of the ſuitors, and 'give it to the worthieſt, as by the decree of the 'Council of Trent they are bound to do: but that 'they may learn which is the richeſt, and ſo may 'know how to make the beſt bargain. To this 'end, the time of this competition is appointed 'at a certain day, whereof public notice is given, 'that ſo all the ſuitors may come, and that the offi-'cers of the datary may learn in that time which 'of all that ſeek it, are beſt able to buy out and 'extinguiſh the penſion that is laid upon that li-'ving. For this is the faſhion now in uſe; the '*Pope* chargeth every living in his gift with a pen-'ſion more or leſs: ordinarily it amounts to half 'of the whole value of the benefice; if but a third 'part, 'tis held eaſy and favourable; but ſome-'times it extends to two parts of the whole divi-'ded into three: which don, he provides by an 'other ordination, that by preſent payment of five

'years

'years profit, the penſion ſhall be exringuiſhed.
'Now when by this concourſe and compariſon of
'competitors, they have found which of them is beſt
'able to buy it, on him preſently it's conferr'd, & ſo
'not the worthieſt but the wealthieſt carries it:
'and thus are all the Popes livings beſtow'd at
'*Rome*. Now he that comes thus to a benefice,
'by paying down five years penſion before hand,
'buyes it full dear; for he paies for it at the rate
'of 30. in the 100. over and beſides his perſonal
'ſervice. For the clearing of this point; Suppoſe
'a benefice worth 300 Crowns a year: this is ſure
'to be charged, being ſo great a Living, with a
'penſion of the largeſt ſize, namely ſome 200;
'that ſo one 100 may be left to the Incumbent; he
'then that comes to it in this manner, pays down
'a 1000 Crowns for the penſion, and an 100
'more for writing, and ſeal of his Bulls, and
'for expedition; and ſo all laid together, he
'buys his living of 300 at the rate of 30.
'for the hundred, beſides his perſonal ſervice and
'cure of Souls.

'Moreover whereas in the Council of *Trent*,
'certain Simoniacal tricks and devices called *re-*
'*greſſus* & *expectatives*, are flatly forbidden; the
'*Pope*, to delude the Councils decree, grants
'coadjutorſhips, with aſſurance of future ſuc-
'ceſſion after his Death to whom he is made co-
'adjutor; but makes them pay one years profit
'for the expediting and diſpatch of their Bulls.
'Now theſe coadjutorſhips are the very ſame,
'and tend to the very ſame end, even to bring
'in by hook and crook ſums of mony: for by
'theſe penſions, and buying out of penſions,
'this

'this *Pope* has ſcraped up twenty hundred thou-
'ſand Scutes, all which he has beſtowed in buy-
'ing lands for his Nephew. He bought of *Sarelly*
'a goodly large territory called *Rignanum*, near
'unto *Rome*, at the price of 353000 Scutes. The
'City of *Sulmona* in the Kingdom of *Naples* he
'bought of the King of *Spain*, and gave for the
'ſame the ſumm of 150000 Scutes.

'He purchaſed thoſe goodly demains, called
'the four *Caſalia*, within the territories of the
'City of *Rome*, which coſt no leſs then 700000
'Scutes. In the mountanous Countries belong-
'ing to the City, which are commonly at ſix in
'the hundred, he made a purchaſe that ſtood
'him in 400000 Scutes.

'He has built a palace, and called it after his
'own name the palace of *Burgheſius*; upon the
'Fabric whereof he has beſtowed 300000.

'He has ſo enriched the Cardinal *Burgheſius*
'his Nephew in private Stock and wealth, that
'his very moveables are eſteemed worth 600000
'Scutes.

'Good God? what a mighty wealth is here?
'and I appeal to any that knows the Court of
'*Rome*, if this could be got together by any
'means into the *Popes* own Coffers and private
'purſe, but only out of that office of the benefi-
'ces called the Datary. Therefore this one de-
'monſtration is preſumtion ſufficient enough, to
'prove his foul and deteſtable Simony; ſeeing it
'is certain, that the whole name and bloud of the
'*Burgheſies* were but of a mean eſtate, nay many of
'them are known to have run out of their livings,
'and to be little better then bankrupt, when this
'man got the Popedom.

Hitherto the words of the foresaid Author, who promised to justify all that he had said to be true out of the Authentical Books, Records, and writings extant in *Rome*: and that out of the Register of the *Popes* Bulls it shall appear, to whom each benefice has been given, and with what pension they were charged. Of all which the *Spanish* Nation can give a large testimony: for many of them dealing in businesses of benefices at *Rome*, have transacted them in this manner.

The conclusion of all before said is, that if Simoniacal contracts do annul the election of a *Pope*; and the same crime committed after his election, depriveth him of all right to that place, and calling: if all Cardinals made by such unlawful and criminal *Popes*, were no Cardinals; and *Popes* made by unlawful Cardinals are no *Popes*, as is established by the Laws and Canons forementioned; if all those nullities of Simonies, frauds and cheats have intervened in the election of *Sixtus* and following *Popes*, as hitherto recorded, aud no care has bin taken of repairing those nullities, as is manifest, but rather the like practices continued to this day; as is well known to those that are acquainted with that Court; all this being so, it followeth as a forceable consequence, that there is not in the See of *Rome* any true *Pope*, nor has bin since *Gregory* the thirteen.

How strange will all the precedent narrative appear to many poor *Irish* and *English* Roman Catholics, who are not permitted to know more then their beads, and some small prayer Book, with the litanies of the conception, of Saint *Joseph*, *Sancta Theresa*, *&c.* and a list of great indulgences for

for very ſmall devotions? But ſuch as know by ſight or faithfull relation, the intrigues of *Rome* (whereof my good friend *N. N.* who gave me the occaſion of this diſcourſe, is one) will eaſily perceive, that all which is ſaid, is very ſuitable to the language and practice of that Court.

Now, therefore, let the poor Souls conſider by theſe particulars, what mettal that Roman holineſs is, which they ſo blindly adore. And let their bold and preſumtuous inſtructors forbear to cenſure the Ordinations of the Church of *England*, in which no ſuch dirty practices did ever intervene, when their prime See is defaced and diſgraced with ſuch public and peremtory exceptions againſt the uſurpers of it: and let them ceaſe boaſting as they do, of a wicked practice, reordaining ſuch as were ordained in the Church of *England*, if they chance to paſs to their communion, whereas it is not leſs ſacrilegious and unlawful to reordain perſons already lawfully ordained, then to rebaptize ſuch as were lawfully baptized, according to *Gregory* the great his declaration: * *Sicut baptizatus ſemel, iterum baptizari non debet, ita qui conſecratus eſt ſemel, in eodem iterum ordine conſecrari non debet.* 'As thoſe 'who were baptized before, ought not to be re-'baptized again; ſo he that was once conſecra-'ted, ought not to be conſecrated again in the 'ſame order. The ſame was decreed in the Council of *Carthage*, ch. 38. and before in the Council of *Capua*, as related by the ſaid Council of *Carthage*, and by *Baronius* in the year 139. To tranſgreſs the decrees of theſe grave

* Lib. 2. Epiſt. 32. end. 10. Cap. 58.

and ancient Councils, is the boast of Romaniſts, when they brag of not admitting Prieſts ordained in the Church of *England*, to the function of Prieſthood with them, if they be not ordained again after their ceremonies. Which point of preſumtion and contemt of ancient Canons, the Church of *England* refuſes to learn from the Romiſh, admitting to the practiſe of their reſpective orders among us ſuch as have bin ordained in the Romiſh Church; tho we have far greater reaſons to ſuſpect their ordinations, as diſagreeing with ancient Canons, then they have to ſuſpect ours; as we have hitherto largely declared.

By all this diſcourſe it appeareth, how groundleſs is the ſcruple of ſuch as refuſe to join with the Church of *England*, for fear that the ordination of its Clergy is not valid; whereas we have all the certainty (and even more) for the validity of our ordination, that the Roman Church hath for hers: & how much *Suarez* was miſtaken in affirming, that the Church of *England* has not the Eccleſiaſtic hierarchy compoſed of Biſhops, Prieſts, and Deacons, neceſſary to the conſtitution of a Catholic Church.

CHAP.

CHAP. XII.

Of the large extent of Christian Religion professed in the Church of England.

THe fourth and chief kind of universality proposed by *Suarez*, as necessary to the constitution of a Catholic Church, is the extent of it over all the parts of the Earth. This he denies to the Church of *England*, as not passing (saies he) the Limits of the Brittish Dominions. But if he speaks of the Faith professed in the Church of *England* (as he ought to do for the present purpose) he was greatly mistaken. Here I will shew, that King *James*'s saying (as *Suarez* relates) that the one half of the Christian World do join with us in the same Faith, did not exceed the bounds of truth and modesty; and that of three parts of Christians, two do join with us in the profession of the Faith of Christ contained in the Apostles Creed; tho not of all contained in the Creed of *Trent*, whereby the Roman Church alone is singled from us, and from all other Christian Churches: not unlike *Ismael*, whose hand was against every one, and every Mans hands against him. And as the Donatists would confine the Church of God to that corner of *Africa* they inhabited; so the Romanists would not have it extended further then their jurisdiction; decla-

ring for excommunicated and damned, all that join not with them in obedience to their *Pope*. That they may be ashamed, or weary of their blind presumtion and cruelty, in offering to mangle and deface in this manner the Church of God (if avarice and ambition, the genuine cause of this proceeding, is capable of shame or amendment) I will give to the People blinded by them a view of the multitude of illustrious Nations and Religious Believers in Christ, which they do rashly if not maliciously condemn, and segregate from their communion.

And beginning with Protestants inhabiting *Europe*, from the remotest parts thereof Eastward, in the Kingdom of *Polonia*, containing under its dominion *Polonia*, *Lituania*, *Podolia*, *Russia* the less, *Volhinia*, *Massovia*, *Livonia*, *Prussia*, all which united in a roundish enclosure are in circuit about 2600 miles, and of no less space then *Spain* and *France* laid together. In this so large a Kingdom, the Protestants in great numbers are diffused through all the quarters thereof, having in every Province their public Churches and Congregations, orderly severed and bounded with Dioceses, whence they send some of their chiefest men of worth unto their general Synods, which they have frequently held with great celebrity, and with such prudence and piety, as may be a happy example to be followed by all Christian Churches; and likely would be followed upon a due consideration, if the insatiable avarice and boundless ambition of *Rome*, aspiring desperately to a monarchical power over all, did not obstruct all the waies, that sincere piety and zeal

zeal of Religion can imagine for the peace of Chriſtians.

For as much as there are diverſe ſorts of theſe Polonic Proteſtants, ſome embracing the Waldenſian or the Bohemic, others the Auguſtan, and ſome the Helvetian confeſſion, and ſo do differ in ſome outward circumſtances of diſcipline and ceremony; yet knowing well, that a Kingdom divided cannot ſtand, and that the one God, whom all of them worſhip in Spirit, is the God of peace and concord, they jointly meet at one general Synod: and their firſt act alwaies, is a religious and ſolemn profeſſion of their unfeigned conſent in the ſubſtantial points of Chriſtian Faith neceſſary to Salvation. Thus in general Synods at *Lendomire*, *Cracovia*, *Petricove*, *Woodſlave*, *Torun*, they declared upon the Bohememic, and Helvetic and Auguſtan confeſſions ſeverally received amongſt them, that they agree in the general heads of Faith, touching the Holy Scripture, the ſacred Trinity, the perſon of the Son of God, God and Man; the providence of God, Sin, free will, the Law, the Goſpel, juſtification by Chriſt, Faith in his name, Regeneration, the Catholic Church, and ſupreme head thereof, Chriſt; the Sacraments, their number and uſe, the ſtate of Souls after Death, the Reſurrection, and life Eternal.

They decreed, that whereas in the forenamed confeſſions there is ſome difference in phraſes and forms of Speech concerning Chriſts preſence in his holy Supper, which might breed diſſention, all diſputations touching the manner of Chriſts preſence ſhould be cut off, ſeeing all of them do believe

lieve the presence it self; and that the Eucharistical Elements are not naked and emty signs, but do truly perform to the Faithful receiver, that which they signify and represent. To prevent future occasions of violating this sacred consent, they ordained, that no man should be called to the sacred Ministry, without subscription thereunto; and when any person shall be excluded by excommunication from the Congregation of one confession, that he shall not be receiv'd by them of another. Lastly, For as much as they accord in the substantial verity of Christian Doctrine, they profess themselves content to tolerate diversity of ceremonies, according to the diverse practice of their particular Churches, and to remove the least suspicion of rebelling & sedition wherewith their malicious and calumniating adversaries might blemish the Gospel: tho they are subject to many grievous pressures, yet they earnestly exhort one another to follow that worthy and Christian admonition of *Lactantius*: *defendenda Religio est non occidendo, sed moriendo; non sævitiâ, sed patientiâ; non scelere, sed fide: illa enim bonorum, hæc malorum sunt.*

This is the State of the Professors of the Gospel in the Elective Monarchy of *Polonia*; who in the adjoining Countries on the south, *Transylvania* and *Hungary*, are also exceedingly multiplied. In the former by the favour of *Gabriel Bartorius* Prince of that Region, who not many years since expelled thence all such as are of the Papal faction, in a manner the whole Inhabitants (except some few rotten and putrid limbs of *Arrians*, *Antitrinitarians*, *Ebionits*, *Socinians*, *Ana-*

Anabaptiſts, who here, as alſo in *Polonia*, *Lituania*, and *Boruſſia* have ſome public aſſembly) are profeſſed Proteſtants; and in *Hungary* the greater part, eſpecially being compared with the Papiſts.

Thence Weſtward in the Kingdom of *Bohemia*, conſiſting of 3200 Pariſhes and its appurtenances, the Marquiſates of *Luſatia*, and *Moravia*, the Dukedom of *Sileſia* (all which jointly in circuit contains 770. miles) and in *Auſtria* it ſelf, and the Countries of *Goritia*, *Tirolis*, *Cilia*, the principalities of *Suevia*, *Alſatia*, *Briſgoia*, *Conſtance*, the moſt part of the People are Proteſtants, eſpecially of the nobility; and are in regard of their number ſo potent, that they are formidable to their malignant oppoſites. And they are neer of the ſame number and ſtrength in the neighbour Countries of the Arch-Duke of *Gratzden* (a branch of the houſe of *Auſtria*) namely in *Stiria*, *Carrabia*, *Carniola*.

But the condition of the Proteſtants reſiding among the Cantons of *Helvetia*, and their confederates the City of *Geneva*, the Town of Saint *Gall*, the *Griſons*, *Valleſians*, ſeven communities under the Biſhop of *Sedan*, is a great deal more happy and ſettled: in ſo much, that they are two third parts, having the public and free practiſe of Religion: for howſoever of the 13. Cantons, only theſe five *Zuric*, *Scathauſen*, *Glarona*, *Baſil*, *Abbaticella* are entirely Proteſtant; yet theſe in ſtrength and ampleneſs of territory much exceed the other ſeven; and hence *Zuric* in all public meetings and embaſſies, hath the firſt place, being chief of the five.

Now

Now coming to *Germany*, the whole Empire consisteth of three orders or states; the Princes Ecclesiastical, the temporal Princes, and the free Cities. Of the Ecclesiastics the Arch-Bishop of *Maidenburg* and *Breame*, with the Bishoprics thereunto belonging are under the Protestants, as also the Bishopricks of *Verden*, *Halberstad*, *Osnaburg* and *Minden*.

The temporal Princes all (none of note excepted) besides the Arch-Duke of *Austria*, and the Duke of *Bavaria*, are firmly Protestants. And what the multitudes of Subjects are professing the same Faith with these Princes, we may guess by the ampleness of Dominions under the government of the chief of them, such as are the Prince Elector *Palatin*, the Duke of *Saxony*, the Marques of *Brandenburg*, the Duke of *Wirtenburg*, *Landgrave* of *Hesse*, *Marques* of *Baden*, Prince of *Anhalt*, Dukes of *Brunswic*, *Holst*, *Lunenburg*, *Meckleburg*, *Pomeran*, *Swyburg*. Among whom the Marques of *Brandenburg* hath for his Dominion not only the *Marquisat* it self, containing in circuit about 320 miles, and furnished with 50 Cities, and about 60 other walled Towns; but likewise a part of *Prussia*, the Region of *Prignitz*, the Dukedom of *Crossen*, the Seigneuries of *Sternberg* and *Corbus*, and lately the three Dukedoms of *Cleve*, *Dulic* and *Berg*, of which the two former have either of them in circuit 130 miles. The free Cities, which were in number 88. before some of them came to the possession of the *French*, *Polanders*, and *Helvetians*, are generally Protestants, especially those called the *Hans* Cities, very rich and powerful, situate nor-

in the northern part of *Germany*, inclusively, between *Dantisk* eastward, and *Hamburg* westward. As for *Ratisbon*, *Argentine*, *Augusta*, *Spire*, *Wormes*, *Francfort* upon *Main*, both Papists and Protestants in them make public profession.

Nearer to us are the Provinces of the low Countries, governed by the States General; namely *Zutphen*, *Utrecht*, *Overissel*, *Gronningen*, *Holland*, *Zeland*, *West-Friesland*, in which only Protestants have the public and free exercise of their Religion. The power and strength of these Provinces is too much known for to need a relation of it. * I find in Mr. *Pagit* related, that they contain about 210 Cities compassed with walls and ditches, and 6300 Towns and villages, and more; and that they keep about 30000 Men in continual garrisons.

Now passing from the united Provinces into *France*, those of the Religion (as they usually stile them) are seized of above 70 Towns having garrisons of Soldiers, governed by Nobles and Gentlemen of the Protestant Religion, they have 800 Ministers retaining pensions out of the public finance, and are so dispersed through the chief Provinces of the Kingdom, that in the Principality of *Orange*, *Poitou* almost all the Inhabitants, in *Gascony* half, in *Languedoc*, *Normandy*, and other western Provinces a strong party professs the Protestant Religion. Besides the Castles, and Forts that do belong in property unto the Duke of *Bullen*, the Duke of *Rohan*, Count of *Laval*, the Duke of *Trimovil*, Monsieur *Chastillion*, the Mareschal of *Digniers*, the Duke of

* Pagi. Christianography chap. 2.

Sully,

Sully, and others.

Now if to all the forenamed Kingdoms, Principalities, Dukedoms, States, Cities, abounding with professors of the Reformed Religion, we add the Monarchies of Great *Britany*, *Denmark*, *Sweden*, wholly in a manner protestants, we shall find them not inferior in number and power to the Romish party; especially if we consider, that the main bulk here of *Italy* and *Spain* are by a kind of violence and necessity, rather then out of any free choice and judgment detained in their superstition, namely by the jealousy, cruelty, and tyrannous vigilancy of the inquisition, and by their own ignorance; being utterly debarred from all reading of the Holy Scriptures, and of controversial Books, whereby they may come to the knowledg of truth and of their own errors.

If any shall object that the Protestants, in divers Countries before mentioned, cannot be reputed as one body and one Church; by reason of many differences and contentions among them, let him consider, that however many private persons living among Protestants, rather then of them, have strained their weak understanding to coin several erroneous tenents, and by them have bred dissentions and animosities: yet these wicked practises are not to be imputed to the whole sacred community of Orthodox Churches, whose harmony and agreement in necessary points of Faith are to be seen and esteemed by their public confessions of their Faith, which they have divulged unto the whole World by public authority; and in which they do so agree, that there is

is a moſt ſacred harmony between them in the more ſubſtantial points of Chriſtian Religion neceſſary to Salvation. This is manifeſt out of the Confeſſions themſelves, which are the *Anglican*, *Scotian*, *French*, *Helvetian*, *Belgic*, *Polonic*, *Argentine*, *Auguſtane*, *Saxonic*, *Wirtembergic*, *Palatine*, *Bohemic*, or *Waldenſian*. For there is none of the Churches formerly pointed out in diverſe places of *Europe*, which doth not embrace one of thoſe confeſſions; and all of them do harmoniouſly conſpire in the principal articles of Faith, and which neareſt concern our Eternal Salvation; as in the divine eſſence and divinity of the Everlaſting God, the ſacred Trinity of the three Glorious Perſons, the bleſſed Incarnation of Chriſt, the Omnipotent providence of God, the abſolute Supreme head of the Church Chriſt; the infallible verity and full ſufficiency of Divine Scriptures for our inſtruction to life Everlaſting, &c. In none of thoſe confeſſions is to be ſeen that heap of deſperate Hereſies which my Antagoniſt *N. N.* attributes to the Church I have followed, and wherewith *Bellarmine*, and *Becan*, and other *Romiſh* controvertiſts do make their volums ſwell, to fill the minds of their proſelytes with hatred and animoſity againſt the Reformed Churches, whilſt in them ſuch impious Hereſies are moſt ſeriouſly rebuked, and learnedly refuted by pen and tongue, from Chairs, and Pulpits, as I am dayly ſeeing, to my great comfort; and no ſmall grief, to conſider the diſingenuity of Romaniſts in fomenting animoſities among Chriſtians, by calumniating thus the oppoſers of their errors.

CHAP. XIII.

Of the several large and flouriſhing Chriſtian Churches in the Eaſtern Countries not ſubject to the Pope.

TO all men truly zealous of the honour of God and of his Son Jeſus Chriſt, it cannot but be comfortable, to ſee how happily the bleſſed Apoſtles have complied with the command of our Soveraign Lord and Saviour; * *Go and teach all Nations, baptizing in the Name of the Father, and of the Son, and of the Holy Ghoſt*; and how glorioufly the Churches planted by them, have perſevered in the Faith of our Saviour, in ſpight of the greateſt perſecutions, and under the greateſt Enemies of the Chriſtian name, ſuch as the *Turk* is known to be: and yet under his Dominions is a numberleſs number of Chriſtians; of which the *Grecians* are, for antiquity, number and dignity, the chief. They acknowledg obedience to the *Patriarch* of *Conſtantinople*, under whoſe juriſdiction are in *Aſia*, the Chriſtians of *Natolia*, *Circaſſia*, *Mengrelia*, and *Ruſſia*, as in *Europe* alſo the Chriſtians of *Grece*, *Macedon*, *Epirus*, *Thrace*, *Bulgaria*, *Servia*, *Boſnia*, *Walachia*, *Moldavia*, *Podolia*, & *Moſcovia*, together with all the Iſlands of the *Ægean* Sea, and others about *Grece*, as far as

* Math. 28 19

Corfu;

Corfu; beſides a good part of the large Dominion of *Polonia*, and thoſe parts of *Dalmatia*, and *Croatia*, that are ſubject to the *Turkiſh* Dominion: all which Congregations of Chriſtians, ſubject to the *Patriarch* of *Conſtantinople*, do exceed in number them of the Romiſh Communion; as I find recorded by diligent [a] Writers, whereof *Pagit* ſaies, that Chriſtians make up the two third parts of the Grand Signiors Subjects.

All theſe Churches do deny the *Popes* Supremacy: they account the *Pope* and his Church Schiſmatical. The *Patriarch* of *Conſtantinople* doth yearly upon the Sunday called *Dominica invocavit*, ſolemnly excommunicate the *Pope* and his Clergy for Schiſmatics. They deny Tranſubſtantiation; touching which point *Cyril Patriarch* of *Conſtantinople* delivereth this excellent confeſſion, as agreeable to the Doctrine of the Church of *England*, as oppoſite to the Romiſh: *In the Euchariſt* (ſaith [b] he) *we do confeſs a true and a real preſence of Chriſt, but ſuch a one, as Faith offereth us, not ſuch as deviſed Tranſubſtantiation teacheth: for we believe the Faithful to eat Chriſt's body in the Lords Supper, not ſenſibly champing it with our teeth, but partaking it with the ſenſe of the ſoul. For that is not the Body of Chriſt, which offereth it ſelf to our Eies in the Sacrament; but that which Faith ſpiritually apprehendeth and offereth to us. Hence enſueth, that if we believe, we eat and participate, if we believe not, we receive no profit by*

[a] Brerewood inquiries cap. 15. Pagit Chriſtianography. cap. 2. [b] Cap. 17. Pag. 60.

it. *Hieremy* the *Patriarch* teacheth a change of bread into the Body of Christ, which he calleth μεταβολὴ that is a transmutation: which is not sufficient to infer a Transubstantiation, because it may only signify a mystical alteration, which the *Patriarch* in the same place plainly sheweth; saying, *that the mysteries are truly the Body and Blood of Christ, not that these,* μεταβαλλόμενα (saith he) *are changed into humane flesh, but we into them; for the better things have ever the preeminence.* The words of *Cyril* and *Hieremy* in Greek are to be found with Mr. *Pagit* in his Christianographie Cap. 4.

They deny Purgatory fire: So *Nilus* Arch-Bishop of *Thessalonica*: [a] *we have not received by tradition from our teachers, that there is any fire of purgatory, nor any temporal punishment by fire, neither do we know of any such Doctrine, taught in the Eastern Church.* [b] Alphonsus *de* Castro. *It is one of the most known errors of the Grecians and Armenians, that they teach there is no place of Purgatory, where Souls after this Life are purged from their corruptions: which they have contracted in their Bodies, before they deserve to be received into the Eternal tabernacles.*

They administer the *Eucharist* in both kinds, of which [c] *Cyrill* the Patriarch: *As the institutor speaketh of his Body, so also of his blood: which commandment ought not to be rent asunder, or mangled according to humane arbitrement, but the institution delivered to be kept intire.*

[a] Nilus p. 219. de purg. igne. [b] Castr. adver. hæres. l. 12 p. 1.8. [c] Cyr c 17. p. 61.

They

[a] They allow married Priests. *Hier. Patr. We do permit those Priests that cannot contain, the use of marriage.*

They deny the worship of Images. Concerning which point [b] *Cyril* speaketh: *we forbid not the historical use of Pictures (Painting being a famous and commendable Art) we grant to them that will have them, the pictures of Christ and Saints; but their adoration and worship we detest, as forbidden by the Holy Ghost in holy Scripture; least we should, before we are aware, adore colours instead of our Creatour and Maker.*

They acknowledg the sufficiency of Scripture for an entire rule of Faith and of our Salvation Of which [c] *Damascen* giveth this testimony, *Whatsoever is delivered unto us in the Law and in the Prophets, by the Apostles and Evangelists, that we receive, acknowledg and reverence, and beside these we require nothing else.*

They do not forbid the layty the reading of Scriptures. *As the reading of Scripture is forbidden to no Christian Man (saith Cyril the Patriarch) so no Man is to be kept from the reading of it: for the word is near in their mouth and in their hearts. Therefore manifest injury is offered to any Christian Man of what rank or condition soever he be, who is deprived or kept from reading or hearing the Holy Scripture.*

They allow no private Masses: as *Chytraeus* relates: *No private Masses (saies he) are celebrated among the Greeks, without other communi-*

[a] Resp. p. 129 distinct. 31. aliter. [b] Cyr. resp. ad inter. 4. p. 97. [c] Damasc. de Orthodoxa fide lib. 1. c. 1.

cants, as their liturgies and faithfull relations testifie.

They have prayer in a known tongue. They use not prayer for Souls to be delivered out of purgatory, nor the extreme unction, nor elevating and carrying about the Sacrament, that it ma be adored; nor indulgences, nor sale of Masses. Neither is there in their Canon, any mention made of the sacrifice of the Body and blood of Christ for the living and dead, as *Chytræus*, *Guagnivus* and others quoted by [a] *Pagit* do relate. Other differences of less account betwixt the Grecian Church and the Roman, you may see related by [b] *Brerewood* and *Possevin.*

Of the same Religion with the Grecians, are the Christians of the vast and mighty Empire of *Muscovia* and *Russia*, under their Metropolitan the Arch-Bishop of *Mosco*, nominated and appointed by the Prince, the Emperour of *Russia*, and upon this nomination consecrated by two or three of his own suffragans.

To these may be added the Christians called *Nestorians* (for having maintained antiently the errour of *Nestorius*) spread over a great part of *Asia*. For besides the Countries of *Babylon*, *Assyria*, *Mesopotamia*, *Parthia*, and *Media*, wherein many of them are found; they are scattered far and wide in the East, both northerly to *Cathaia*, and southerly to *India*. So that beyond the river *Tigris* eastward, there is no

[a] Pagit. c. 4. [b] Brerew. c. 15. Possev. de reb. Muscov. pag. 38.

other

other Sect of Christians to be found (as learned *Brerewood* relates) except only the *Portugals*, and the Converts made by them in *India*. The *Patriarch* of the *Nestorians*, to whom all those of the East parts acknowledg obedience, hath his seat in the City of *Musale*, on the River *Tigris* in *Mesopotamia*, or in the Patriarchal Monastery of Saint *Ermes* fast by *Musale*. In which City, tho subject to *Mahometans*, it is recorded, that the *Nestorians* retain yet 15. Temples, being esteemed about 40 thousand Souls. *Sanders* relates the great number of suffragan Bishops and Metropolitans subject to the Patriarch of *Musale*.

Next to these, we may name the Christians of *Egypt* called *Cophti* under the Patriarch of *Alexandria*; to whose jurisdiction belong not only the native Christians of *Egypt*, but also those about the bay of *Arabia*, and in the Mount *Sinai* Eastward; and in *Afric*, as far as the greater *Syrtis* westward. To him likewise are subject the Christians called *Habassins* spread over the wide Empire of *Æthiopia*, with their Prince commonly called Prester *John*. For tho they have a Patriarch of their own, whom they call in their idiome *Abuna* (our Father) yet are they limited [b] to chuse one of the jurisdiction of *Alexandria*, and a Monk of Saint *Anthony* he must be. Besides the confirmation and consecration of him belongeth to the Patriarch of *Alexandria*, and by him is he sent with Ecclesiastical

[a] Tho. à Jesul. 7. p. 3. Tho. à Jes. lib. 7. p. 3. [b] Zaga Zabo de relig. & mor. Æthiop. apud Damian. Goes.

charge

charge into *Habasia*. The conferring of Bishoprics and other Ecclesiastical benefices (except the Patriarchship) belongeth only to the King. Their Priests and other inferiour Ecclesiastical Ministers, (as also Monks) live by their labour, as having no tithes nor any Ecclesiastical revenues to maintain them, nor being suffered to crave alms. All which is recorded by *Zaga Zabo* an *Ethiopian* Bishop.

The Christians of *Egypt* are so constant in the profession of Christianity, that if any of them are by force circumcised by the *Turks*, he is marked in the forehead or hands with the sign of the Cross, that all Men may know him to be a Christian.

The Patriarch of *Alexandria's* dwelling, is now neer the Church of Saint *Nicholas* in *Caire*, which City is one of the greatest Cities in the World, reputed to be eight and twenty miles in length, and fourteen in breadth (as[a] *Lithgow* reporteth) and that of Greeks, *Copates*, *Armenians* & others, there are about two hundred thousand Christians in that City of *Caire*.

[b] *Thomas* a *Jesu* relates a foul mistake in *Baronius*: who in the end of his sixth to me, tells, that in the time of Pope *Clement* the 8. an Embassage was brought from the Church of *Alexandria*, to the Roman Bishop: in which the Patriarch and all the Provinces of *Egypt*, and others adjoyning, did acknowledg him chief and universal Pastor of the Church; but the matter

[a] Lithgows travels p. 306. [b] Tho. a Jesu de convers. gent. lib. 7. par. 1. c. 6. p. 363.

being

being more diligently examined, appeared to be a meer ly and fiction of a certain Impostor *Bartavis*.

How great is the extent of Christianity in *Æthiopia*, may appear by the vast extent of that *Empire*, which according to Mr. *Brerewood* his dimension, is equal with *Germany*, *France*, *Spain*, and *Italy*. Others do report it to be as great as all *Europe*. [a] *Horatius Malegueius* maketh the dominion of the *Æthiopian* Emperour, larger then any other; excepting the Dominion of the Catholic King.

[b] *Godignus* reports, that there are in *Æthiopia* one hundred and twenty seven Arch-Bishops. [c] *Alvares* a *Portuguese* Priest relates, that in *Macham Talacem* which is the Church of the Holy Trinity, he saw two hundred mitred Priests together; and sixty four Canopies carried over them. Their Churches are built round, and very rich, with hanging of Cloth of Gold, Velvet, and Plate. They have many goodly Monasteries: to the Monasteries of the vision of Jesus belong about 3000 Monks.

Many were the attacks of *Rome* upon this flourishing Christianity of *Æthiopia*; to bring it under the Dominion of the *Pope*. [d] The more famous I find recorded, is that of *Andreas Oviedo*, sent thither with the title of Patriarch, in the year 1557. who coming with his letters to the Emperor *Claudius*, received this answer from him, 'That he would never yield obedi-

[a] Apud Pagit. p. 38. [b] Godig. de Abass. reb. lib. 1. c. 32 p. 195. [c] Alvares c. 14. [d] Godig. p. 367.

'ence

'ence to the Biſhop of *Rome*: (he gave him leave 'to teach the *Portugals*, but forbad him to ſpeak 'one word to his *Abaſſins* touching Religion) 'and that he would not ſuffer the Roman yoak 'to be laid on him or his. This Emperor *Clandius* dying, *Adamas* ſucceeded; who baniſh'd the ſaid Patriarch *Andreas*: and this was the iſſue of the Embaſſy, as *Godignus* relates.

Under the Patriarch of *Jeruſalem*[a] are the Chriſtians inhabiting *Paleſtine*, mingled with *Turks* and others. The Patriarch keeps his reſidence in *Jeruſalem*, where are now remaining ten Churches of Chriſtians. The Patriarchal Church is the Church of Saint *Sepulcher* in *Jeruſalem*, and his houſe is near unto it. To this Patriarch did belong the three Paleſtines. *Tyrius* adds two Provinces more, Rubenſis & Beritenſis. He relateth alſo five Metropolitans to have belonged to this See, and about 101 Biſhops. The Armenians, Georgians, Abaſſins, and other Chriſtians have ſeveral Churches in *Jeruſalem*.

Under the Patriarch of *Antioch*, are the Chriſtians, called *Syrians*, of the place of their chief habitation; and *Melchites*, which according to the Syrian Etymology, is as much as to ſay, Royaliſts; becauſe their Biſhops have followed alwaies in Faith, and in their Councils, the example and autority of the Emperors of *Conſtantinople*. They inhabit mingled with Mahumetans, part of *Syria*, *Beritus*, *Tripolis*, *Alepo*, and other places in *Aſia*.

[b] *Boterus* ſaith, they are the moſt numerous

[a] Chytr. de ſtatu Eccleſiæ p. 24. [b] Boter. relat. univerſ. par. 3. lib. 2.

ſort

ſort of Chriſtians in the Eaſt. They live under the juriſdiction of the Arch-Biſhop of *Damaſcus*, by the title of Patriarch of *Antiochia*. For *Antiochia* it ſelf (where the name of Chriſtians was firſt heard in the World) lying at preſent waſt, or broken into ſmall villages, the Patriarchall ſeat was tranſlated thence to *Damaſcus*, where are reported to be above a thouſand houſes of Chriſtians.

For altho the Patriarch of the Maronites and of the *Jacobites*, whereof the former keepeth reſidence in *Libanus*, and the latter in *Meſopotomia*, entitle themſelves Patriarchs of *Antiochia*, and by the Chriſtians of their own Sects be ſo acknowledged, yet do the *Melchites*, who retain the ancient Religion of *Syria*, acknowledg none for Patriarch, but the Arch-Biſhop of *Damaſcus*, reputing both the other for Schiſmatics, as having departed from the obedience and communion of the true Patriarch.

And yet beſide all theſe, a fourth there is, of the *Popes* deſignation, that uſurpeth the title of Patriarch of *Antiochia*. For ever ſince the *Latines* ſurprized *Conſtantinople* (which was about the year 1200) and held the poſſeſſion of the Eaſtern Empire about 70 years: all which time the Patriarchs of *Conſtantinople* were conſecrated by the *Pope*, as alſo ſince the holy Land and the Provinces about it were in the hands of the Chriſtian Princes of the Weſt; which began to be about the year 1100, and ſo continued about 80 years; during which ſeaſon, the Patriarchs of *Antiochia* alſo and of *Jeruſalem* were of the *Popes* Congregation; ever ſince then, I ſay, the Church

Church of *Rome* hath and doth ſtill create ſucceſſively, imaginary or titular Patriarchs (without juriſdiction) of *Conſtantinople*, *Antiochia*, *Jeruſalem*, and *Alexandria*: ſo loath is the *Pope* to loſe the remembrance of any ſuperiority or title, that he hath once compaſſed.

The *Georgians* inhabit the Country anciently named *Iberia* betwixt the *Euxine* and the *Caſpian* Seas. The vulgar opinion is that they got the name of *Georgians* from their devotion to Saint *George*, whom they honour for their Patron, and whoſe image they bear in their military enſigns. Yet this ſeems to be a vulgar error, whereas mention was made of the Nation of the *Georgians* in thoſe parts both by [a] *Mela* and *Pliny* before Saint *George* was born. Their Religion both in ceremony and ſubſtance is that of the *Grecians*, who yet were never ſubject to the Patriarch of *Conſtantinople*, but all their Biſhops, being 18. do profeſs obedience to their own Metropolitan, without any higher dependance or relation; who yet keepeth reſidence far off in the monaſtery of Saint *Catherine* in the hill of *Sinai*.

Theſe Chriſtians live ſeparately by themſelves without mixture of Mahumetans or Pagans, under their own King. They are a very warlike People, valiant in Battail, of great ſtrength and might, with an innumerable multitude of Souldiers, very terrible to the *Sarazens*; as it is reported by *Vitriacus* the Cardinal.

[a] Mela lib. 1. c. 2 Plin. lib. 6. c. 13. Prateo. de hæres. Sect. Verb. Georgiani.

Neigh-

Neighbouring with the Georgians are the Mengrelians and Circaſians, anciently called *Colchi* and *Zychi*, both of the Greek Religion, and ſubject to the Patriarch of *Conſtantinople*, as converted by his [a] Miniſters, *Cyrillus* and *Methodius*, to Chriſtian Religion. The Mengrelians inhabit *Colchis*, which lieth neer the Euxine Sea. The [b] Circaſſians Country extendeth it ſelf on the *Meotis* 500 miles, and within land 200 miles. Theſe Countries bring forth the braveſt warriors reputed in the Eaſt.

[a] Belon. obſerv lib. 1. c. 35, [b] Mr. Herbert lib. 65.

CHAP. XIV.

Of the Jacobites, Armenians, Maronites and Indians.

THe Jacobites had this name (as *Damascen* and *Nicephorus* do relate) of one *Jacobus* sirnamed *Zanzalus* of *Syria*, who living about the year 530, was in his time a mighty enlarger of *Eutyches* his Sect, touching the unity of nature in our Saviour. And his followers are at this day in great numbers known under the name of Jacobites, in *Syria*, *Cyprus*, *Mesopotamia*, *Babylon*, and *Palestine*; in which [a] Regions they are esteemed to make about a hundred and sixty thousand Families: and are besides so far extended, as they are recorded to be spread abroad in some 40 Kingdoms.

They have a Patriarch of their own, whose Patriarchal Church is in the Monastery of *Saphran*, near the City of *Merdin*, in the north part of *Mesopotamia*. These [b] Jacobites do condemn *Eutyches* and his errour, who confounded the two natures of Christ; and they confess two natures to be united in Christ, and one personated nature to be made of the two na-

[a] Boter. relat. p. 3. lib. 2. c. de Giacobitis. Breitenbach peregrin. c. de Jacobitis. [b] Tho. a Jes. de converf. lib. 7. p. 1. c. 14.

tures

tures not personated, without mixture, or confusion.

The Armenians for traffic (to which they are exceedingly addicted) are to be found in multitudes in most Cities of great trade, especially in those in the Turkish Empire, having more favour among the *Turks*, then any other Sect of Christians, by a patent granted to that Nation under Mahomets own hand; as some [a] do report. So as no Nation is more spread abroad in Merchandizing then the Armenians, except the Jews; yet the native Regions, where they are found in greater multitude, and their Religion is most supported, are Armenia the greater, named (since the *Turks* first possession of it) *Turcomannia* beyond *Euphrates*, and *Cilicia* now called *Carmania*.

The Armenians were anciently of the jurisdiction of the Patriarch of *Constantinople*; but since the time of *Photius*, they have departed both from the government of that Patriarch, and from the communion of the Grecians, and ever since they acknowledg obedience, without further or higher dependance, to two Patriarchs of their own, whom they term Catholics, namely the one of the greater Armenia, under whose jurisdiction are reputed to be above 150000 Families, besides very many Monasteries. [b] He keepeth his residence at present by the City of *Ervan* in *Persia*, being translated at their first reduction to the *Popes* obedience;

[a] Postel. lib. 22. de linguis. tit. de lingua Armenica.
[b] Leonard. Sidon. Episc. apud Tho. à Jes. lib. 7. pag. 1. cap. 19.

thither, by occasion of the late Wars betweenthe *Persians* and the *Turks*; his ancient seat having bin *Sebastia* the Metropolis of *Armenia* the greater. The other Patriarch of *Armenia* the less, the families of whose jurisdiction are esteemed to be about 20000, anciently kept at *Meliteny* Metropolis of that Province, but now is resident in the City of *Sis* not far from *Tarsus* in *Cilicia*, the middle limit of the jurisdictions of these two Patriarchs being the River *Euphrates*.

[a] The Maronites were so named, not of an Heretic called *Maron*, as some did falsly write, but of a holy Man of that name; since in the book of Councils we find mention of the Monasteries of Saint *Maron*. Their main habitation is in the mountain *Libanus*: which tho it contain in circuit about 700 miles, and is possessed in a manner only by the Maronites, yet of all Sects of Christians they are the least, as being esteemed not to pass in all 12000 Houses. Their Patriarch, who is wont to be a Monk of St. *Antony*, having under his jurisdiction eight or nine Bishops, keepeth his residence for the most part in *Libanus*, in a Monastery of Saint *Antony*. [b] He professed obedience of late together with all the Maronites to the Bishop of *Rome*, being the only Nation of the East, except the *Indians* lately brought to the Romish communion, who acknowledg that obedience. *Gregory* the 13. did found a Seminary in *Rome* for the training up the youth of that Nation in the Roman Religion.

[a] Possevin. Apparat. Sacr. in v. Maronitæ. [b] Boter. relat. Pa. 3. lib. 2. c. de Maronitis.

The

The *Indian* Christians commonly called of St. *Thomas*, becauſe by his preaching they are ſuppoſed to have bin converted to Chriſtian Religion, inhabit in the nearer part of *India*, near to *Cape Comori*, being eſteemed (afore the *Portugals* frequented thoſe parts) about 15000 Families. Their Archbiſhop formerly acknowledged obedience to the Patriarch of *Maſal* by the name of the Patriarch of *Babylon*, as by thoſe Chriſtians of *India* he is ſtill termed. But the Archbiſhop revolting from his former Patriarch, ſubmitted himſelf of late, by the *Portugals* perſuaſion, to the Biſhop of *Rome*, retaining notwithſtanding the ancient Religion of his Country, which was alſo permitted by the *Pope*: in ſo much that in a Synod held in *Goa*, for that purpoſe, he would not ſuffer any alteration to be made of their ancient rites or Religion, as * one that lived in thoſe parts at that time hath recorded. But that Biſhop being dead, his ſucceſſor in another Synod held by the Arch-Biſhop of *Goa*, at *Diamper* not far from *Maliapur*, was induced to make profeſſion, together with his ſuffragans and Prieſts, both of the Roman obedience and Religion.

Here the reader may note, how ready the Roman Court is to wink at any errors in the proſelytes they can purchaſe, provided they acknowledge the Popes Supremacy: that being ſecured, all is well, the reſt will come in with time, as has happened with theſe *Indians*. If not, that wiſe Court willſtop where it cannot go fur-

* Linſchot. lib. 1. cap. 15.

ther, and allow what they may not deny. For it is to be conſidered, that theſe *Indians* at their firſt reduction to the *Popes* obedience with permiſſion to uſe their own rites and Religion, being Neſtorians, held ſeveral Articles contrary to the Roman Faith. Firſt, That there are two Perſons in our Saviour as well as two natures. That the bleſſed Virgin ought not to be termed Mother of God. That *Neſtorius* condemned in the third and fourth general Council, and *Diodorus Tarſenſis*, and *Theodorus Mopſueſtenſis* condemned for *Neſtorianiſm* in the fifth, were holy Men: rejecting for their ſake the third general Council held at *Epheſus*, and all other Councils after it, and eſpecially deteſting *Cyril* of *Alexandria*. *Tho. à Jeſ. de conv. Gen. lib. 7. c. 2.*

They celebrate the Sacrament of the Euchariſt with leavened Bread.

They communicate in both kinds.

They uſe not auricular confeſſion.

Nor confirmation.

They celebrated the Communion inſtead of Wine with the juice of Raiſons, ſoftned one night in Water, and ſo preſſed forth.

They baptized not their Infants, until they were forty daies old.

They uſed not extreme unction.

Their Prieſts were married, and after the Death of their firſt Wives had the liberty of the ſecond third and oftner Marriage.

They had no Images of Saints in their Churches but only the Croſs.

Other

Other particular tenets proper to each one of the forementioned ſocieties of Chriſtians inhabiting the Eaſt, may be ſeen with Mr. *Brerewood* and Mr. *Pagit*, in their relations of theſe Churches. In ſum, we may ſay, they agree with our reformed Churches of *Europe*, as well in aſſerting the fundamentals of Chriſtian Religion as in reproving the novel errors of the Roman Church, and deteſting the arrogancy of it, in pretending to a Supremacy over all other Chriſtian Churches, and condemning all that will not ſubmit to their pretenſion herein.

CHAP.

CHAP. XV.

A reflexion upon the contents of the Chapters preceding, and upon the pride and cruelty of Romanists, for condemning and despising all Christian Societies not subject to their jurisdiction.

CErtainly if those bold and blind Zelots of the Roman Church, who can speak no peaceable word, nor entertain any charitable thought of any man, that is not of their communion, did reflect upon the contents of the three Chapters preceeding, and consider how many illustrious Nations, and numerous Societies of Men, do serve God sincerely, both in the Eastern and Western Churches, many under coutinual persecution and suffering for their Religion; they would abate their pride in despising all, that be not of their way, and moderate their fury, in condemning all to Hell fire, that will not pay subjection to their *Pope*.

When the Emperor *Charles* the fifth reduced the City of *Ghent* from a revolt, one of his Peers counselled him he should rase down to the ground that great City. The generous Emperor, to win that Counsellour to milder thoughts, brought him to an eminent place, whence he could view the vast extent and rare beauty of that City; which when he had viewed, and considered, he could not find in his heart to continue

tinue in his former ſevere judgment, of having it ruined. Inhumanly cruel he muſt be, who conſidering the number and ſplendor of Nations and People mentioned in the preceeding Chapters, ſerving Chriſt, without dependance upon the *Pope* of *Rome*, willl have them all damned to Hell.

When *Scapula* preſident of *Carthage* threatned the Chriſtians with cruel uſage; *Tertullian* bids him bethink himſelf, [a] 'What wilt thou do, 'ſaies he, with ſo many thouſands of Men and 'Women, of every Sex age and dignity, as will 'freely offer themſelves? what fires, what ſwords, 'wilt thou ſtand in need of? what is *Carthage* 'it ſelf like to ſuffer, if decimated by thee, when 'every one ſhall ſee there his near kindred and 'neighbours; and ſhall ſee there Matrons, and 'men perhaps of thy own rank and order, and 'the moſt principal perſons of either the kindred 'or friends of thoſe who are thy own neareſt 'friends? Spare them for your own ſake, if 'not for ours.

And in his Apology ſpeaking of the vaſt ſpreading of that party; [b] Tho (ſaies he) we be men 'of quite an other way, yet have we filled all 'places among you, your Cities, Iſlands, Caſtles, 'Corporations, Councils, nay your Armies themſelves, your Tribes, Companies, yea the Palace, the Senate and the Courts of Juſtice. Certainly theſe expreſſions of *Tertullian* ſo tender and preſſing, could not chuſe but work upon the mind of *Scapula*, and win him to a milder dealing with the Chriſtians. I would deſire

[a] Ad Scapulam c. 4. p. 71. [b] c. 37. p. 30.

N. N. and others of the Roman Church, ſevere cenſurers of their Chriſtian Brethren, to reflect upon the number and quality of thoſe whom they condemn, and endeavour to ruine, by the notices delivered in the three laſt Chap. preceeding: and conſider with how much propriety the words of *Tertullian* may be applied to them. What power will they have need of, to ſubdue the reſt of Chriſtianity, alien from their communion, ſo far exceeding themſelves in number and forces, as above declared? And in caſe they ſhould ſubdue them; what fire and ſword would ſuffice to deſtroy them? And if all ſhould attend their wiſhes; what heart could endure to ſee ſuch multitudes of their dear Countrymen, friends and neareſt relations periſh, whether temporally, by their decrees, tending to the ruine of all Chriſtians, not ſubmitting to their power; or eternally, by the cruel verdict of Eternal damnation, they give againſt all diſſentors?

I know ſome of them will ſay, that this ſevere ſentence is not of their making, but delivered by Chriſt, againſt all that will not obey his Vicar upon Earth, the *Pope* of *Rome*. And poſſible it is, that ſome of the ſimpler ſort may believe it is ſo. But its long ſince I knew and proved, that none ſufficiently converſant in the principles of their own Theology, could ſeriouſly think it to be ſo: but that according to their principles, its blaſphemy and Hereſy, to ſay without reſtriction, and in general terms, (as commonly they do) that none may be ſaved out of the communion of the Roman Church.

And

And my Antagoniſt *I.S.* tells us, I did not treſpaſs therein againſt truth of Doctrine, but againſt policy or prudence, as he calls it, whereby I put a great ſtop to the converſion of Proteſtants, if People did think, that out of the Romiſh Communion any may be ſaved. So as the prudence demanded from me, was to faſhion my Doctrine to the increaſe of the *Popes* Dominion, be it with truth or untruth; and pronounce ſentence of damnation againſt all Chriſtians, not ſubject to him, tho I ſhould know no ſuch ſentence to be againſt them in the judgment of God.

I wiſh my good Brethren of the Roman Church did reflect upon, and acknowledg, the great injury they do to themſelves, in breeding and fomenting this unchriſtian hoſtility, with the whole Society of Chriſtians ſeparated from their communion, ſo numerous and illuſtrious, as we have ſeen in the preceeding Chapters; imprinting hatred towards all, in the hearts of their Children, which forceably muſt beget a return of hatred, or diſaffection and miſtruſt. How incommodious its, to create to themſelves ſo many Enemies; how uneaſie and diſadvantagious, to bereave themſelves of the free and amiable ſociety, of ſo many noble Nations and brave People, which the apprehenſion of Hereſy makes intractable to them?

What happened to me with a *Spaniſh* young Man that came in my company out of *Spain* into *England*, makes me more ſenſible of the miſery that Romaniſts bring upon themſelves this way. He was of his own diſpoſition, chearfull and ſociable

ſociable: but as ſoon as he came among the *Engliſh* People, his heart and countenance fell down, and he appeared ſad and melancholic. I inquiring of him the cauſe of that alteration; he anſwered, that he looked upon all thoſe men as Heretics, which made their very ſight odious to him, and their company diſpleaſing. The man did not well know, what Hereſy was; and much leſs did he know, whether thoſe Men he ſaw were Heretics or no. He acknowledged them to be good men, juſt and civil in their dealing, and adorned with noble gifts of God; yet the prejudice he was in againſt them, by conceiving them to be Heretics, made their ſight and company odious to him. Would not this Man have been more happy in conceiving a better opinion of the People? would it not make him live with more eaſe and comfort among them? not to mention now that higher Emolument and duty, of maintaining charity towards all Men.

CHAP.

CHAP. XVI.

Inferences from the preceeding Doctrine of this whole treatiſe againſt the ſeveral objections of N. N.

HE that hath not conſidered the frame I propoſed to obſerve in this treatiſe, and ſeeth me go through many Chapters of it, debating with *Suarez* and other Romiſh writers, without any mention of *N. N.* may think I have neglected, or forgotten him and his Book. But if he will take notice of my purpoſe made in the beginning, of cutting down by the root the whole Fabric of the ſaid Book; he ſhall find, I am ſtill upon my intended work. The ground and foundation of all the cries and complaint of *N. N.* againſt me, is a ſuppoſition, that I have left the Catholic Church and Faith, by withdrawing from the communion of the Roman Church, and embracing this of *England*. In the whole diſcourſe of this Treatiſe, I have proved, that the Church of *England* is in all propriety Catholic; and the Faith profeſſed in it truly Catholic and Apoſtolic; and all this by rules and principles taken from the ableſt of Romiſh Writers, for proceeding in this inquiry: whereby it remains proved, that all the exclamations of *N. N.* againſt me, went upon a falſe ſuppoſition, and conſequently are vain and groundleſs.

Hence I infer, firſt, how vain is his query, and more vain his divining anſwer, about what drew me out of Gods houſe. It appears by what is ſaid hitherto, and will be further declared in the reſt of this Book; that in my change, I did not leave the houſe of God, but removed to the beſt and ſoundeſt part of it; that no private ſpirit, or raſh fancy moved me; but a ſincere acknowledgment of truth, by the ordinary means God has diſpoſed for us to come by it.

I infer ſecondly, how groundleſs and unreaſonable his pretention is, that I ſhould have quitted the holy Doctors, *Gregory*, *Ambroſe*, *Auguſtine*, and *Jerom*, and all the ancient Fathers and Catholic Doctors. He do's not tell how or wherein I have deſerted that noble company; neither indeed were it eaſy for him to tell it. I live, and do firmly reſolve to dy in the ſame Catholic Church, which they lived and died in; and in the profeſſion of the ſame Catholic and Apoſtolic Faith, which they profeſſed. The ſame, and no other Faith is profeſſed in the Church of *England*; whoſe communion I have embraced, as hath bin ſufficiently demonſtrated hitherto; and I hope by the merits and grace of our Saviour *Jeſus*, to enjoy the company of thoſe bleſſed Saints in Heaven, maugreall the cenſures of *Rome*.

Neither was I ever cloſer with thoſe Holy Fathers in the Romiſh Church, then I am now in the *Engliſh*. It is one of the perverſe calumnies of our adverſaries, to give forth, that there is not due regard had of them here. I ſee the contrary. I have obſerved diligently the waies of the

the Univerſities, and method of Study with Learned men in *England* and *Ireland*: and I ſee with them far greater application to the ſtudy and reading of holy Fathers and Doctors of the Church, then ever I ſaw amongſt Romaniſts. Whilſt the moſt learned of theſe ſpend their life and forces in ſpeculative notions, only ſerving Schole debates, learned Proteſtants employ their time more happily, in the ſtudy of the Holy Scriptures, of Fathers, and credible Hiſtories.

I infer thirdly, how raſh and injurious is his cenſure, in ſaying, that by embracing the confeſſion, contained in the 39. Articles of the Church of *England*, I have made my ſelf partaker of all the Hereſies, and an aſſociate of all the Heretics, that were from the beginning of the World to this day. Of theſe he makes a great liſt, beginning with *Lucifer*, whom he will have to be the firſt Heretic before Mans Creation, and from him proceeds to *Lamech*, the *Gyants*, all thoſe that entred not into the Ark, but periſhed in the deluge, who were all Heretics, ſaies he. Then enters *Cham*, with the builders of *Babels*, *Eſau*, *Jannes* and *Jambres*, *Corah* and *Dathan*, *Nadab* and *Abihu*, all thoſe ſtrange Kings that made war againſt the Children of *Iſrael*, all the falſe Prophets of *Baal*. Of all theſe Heretics, he ſaies, I am become an aſſociate, by embracing the confeſſion contained in the 39 Articles of the Church of *England*. But is not all this rage without any mixture of reaſon? Is it not a ſufficient confuta-

* N. N. chap. 26.

tion of the Man, and a foul confusion to him, to repete this raving speech of his? In what part of the 39 Articles, or of the three Creeds we use in the Church of *England*, will he find those Heresies he appropriats to us?

But he will come nearer home, and make a long narrative of errors and vices related of *Luther*, *Calvin*, *Melanchton*, and others, who contributed with their writings to the reformation of the Church. To which I say, first, that I have but too much reason not to believe all that they say of their opposers. Secondly, that tho some of those, who concurred to the Reformation, should have fallen as men, into some vices or errors; the Reformation it self (which certainly was a work of God) ought not to be undervalued for that. The sacred Colledg of the Apostles, first founders of the Christian Church, had in it one as bad as *Judas*; shall the whole Colledg of the Apostles, and the Religion founded by them be disesteemed for that? Several of those renowned Fathers, preachers, and defenders of the Gospel after the Apostles in the primitive Church, as *Origen*, *Tertullian*, &c. through human frailty, were guilty of no few errors; shall we therefore despise the work they did, and the healthful part of their Doctrine? If you did tell me of some Doctrine imposed upon us as an article of belief, and rule of manners, that were Heretical, or opposit to the law of God, that were pertinent to work upon me: but this I am certain you will never be able to do; and no less certain am I, that your Church is guilty of such impositions upon its follow-

followers; as I ſhall demonſtrate by ſeveral inſtances in the ſecond part of this treatiſe. But to tell me of vices and errors of particular perſons is both impertinent, and imprudent, I knowing ſo much how matters go on your ſide. I appeal to your own knowledg by what you have ſeen and heard of of the Court of *Rome*. And if you will conceal your knowledg herein: I remit your ſelf, and the Reader, not to Proteſtant Hiſtorians, which happily you may ſuſpect, but to your own moſt qualified, as *Platina*, *Onuphrius*, and even *Baronius*. Read in them the acts and lives of ſeveral of thoſe your holy Fathers, and infallible oracles of Doctrine, the *Popes* of *Rome*; ſee the tranſactions of *John* the thirteenth about the year 966, or of *Sylveſter* the ſecound, about the year 999. or *John* the 18. about the year 1003. or *Benedict* the 9. about the year 1033. or of *Gregory* the 7. about the year 1080. or *Boniface* the 8. about the year 1294. or *Alexander* the 6. and of his outragious Son *Cæſar Borgia*, about the year 1294. and you ſhall find them to be ſuch men, as no *Epicurean* monſter ſtoried out to the World, has outgon them in ſenſuality, cruelty, tyranny, and all manner of vices. And while I have in my memory, and before mine eies unfeigned Hiſtories of this kind; ſpare heaping fables againſt ſome particular perſons concurring to the reformation.

But who will not admire the mans diſingenuity in reproaching me, and the Church of *England*, with the Tenets, or madneſs of the Quakers, which he relates at the end of the 16 chapter of his Book; knowing and confeſſing in the

ſame place, that they are reproved and puniſhed by this Church; and that the author of them *James Naylour* was condemned to a perpetual impriſonment, after being whipt publicly, and his tongue bored with a burning iron. May not I, with the ſame reaſon, reproach him and his Church, with the horrid impieties of the Jews, Moors, and Atheiſts, as thick ſet in *Spain* and *Italy*, as Quakers among us? But were that fair dealing, I knowing that ſuch Sects are not approved of, but rather puniſhed in thoſe Countries? Why then for ſhame, will *N. N.* tell me, I am become of the ſociety of Quakers, by adhearing to the Church of *England*, he telling at the ſame time how ſeverely they are puniſhed amongſt us? And if I were of his temper, for pleaſuring vulgar readers, with ſtories and rarities of this kind, I could with more ground of truth, and therefore more ſenſibly return upon him a large ſum of practices, which to indifferent judgments would appear no better then madneſs; yet daily uſed by perſons and ſocieties approved and applauded in his Church. But I reſerve my time and labour for a more ſerious and becoming work: in the mean time I remit him to Sir *Edwin Sandys* his Book, containing a Survey of the Weſtern Church; where he ſhall ſee ſet down, with candor and ingenuity becoming a Gentleman and a Chriſtian, the rites and cuſtoms he ſaw practiſed in ſeveral ſocieties of the Roman Church. He do's not grudg to praiſe them, where he finds them praiſe worthy, neither do's he ſoure his pen in relating their faults. If you will be ingenuous, you will confeſs

confeſs he ſaies nothing but what you know your ſelf to be in practiſe; and if long cuſtom and paſſion got by it has not blinded your judgment, you ſhall perceive many of thoſe practices to be as unreaſonable and mad, as any of thoſe you relate of the Quakers. And if you will have a more exact and vigorous diſcuſſion of this point, go to Dr. *Stillingfleet* his Book, where he ſpeaks of the fanaticiſm practiced in the Church of *Rome*; and you ſhall find in it confuſion enough, and reaſon to ſpare objecting to us the follies of Quakers.

And whereas you pretend to fright me with repreſenting to me errors of particular perſons of the Proteſtant Church; if I would reſolve to make a return to you of that kind, I could make my Book ſwell, and the Readers heart tremble, by relating the Hereſies, Blaſphemies, and execrable Doctrines, which I have heard preached, and ſaw printed by perſons of your Church. I will only relate to you, for example, ſome few propoſitions of Books that came to my own hands: the one was of a grave preacher, who prepared for the print a large volume of Commentaries upon the Goſpel of St. *Mark*. This book was ſent by the Provincial of his order, to be examined by me: and having read it with attention, I voted againſt the printing of it, for ſeveral faults I ſpecified in my cenſure, but eſpecially for containing ſome deſperat blaſphemous propoſitions, as *this following, touching St.* John Evangeliſt. *Joannis Excellentia titulo dilecti maxima eſt: major eſt quam Redemtoris etiam in deo. Tanta eſt, quanta eſſe*

esse Deum trinum & unum; imo propter hoc verbum caro factum est.

For the understanding of which mad piece of Rhetoric, it is to be considered, that there are two Sects of Nuns; the one passionatly bent to extol St. *John* the Evangelist above St. *John* Baptist; the other preferring, with no less animosity, the Baptist before the Evangelist. Our preacher before mentioned to pleasure the Nuns of the Evangelist, delivers that prodigious *Paradox*; which in *English* may be turned thus, *exceeding great is the excellency of* John, *upon the account of being the Beloved. It is greater then that of a Redeemer even in God: it is so great, as to be God in trinity and unity: nay for this cause, the word was made flesh.* Go now and compare this piece of Doctrine with any of those you related of the Protestant writers; and if it has not out gon them all, add to it what follows.

Being advertised by the inquisitor general of *Spain*, at the second time he sent me a licence for reading prohibited Books, that I had not given him account of what censureable propositions I might have lighted upon in my readings, as he had charged me to do, in the instrument of such a Licence, which he had sent me the year before; I sent to him a list of some perverse Doctrines I saw in Books approved, and in much use among themselves (for Protestant Books I could find none to give account of) among which were the three propositions following prefixed for titles to so many moral discourses of Leander de *Murcia* in his Commentaries on *the book* of Esther. *The first of which goes thus,*

Adeo

Adeo efficax est mortis memoria ad reducendos in meliorem frugem homines, ut non solum ipsi, sed etiam Deus op. Max. proposita ante oculos morte in meliora contendat. 'The memory of Death is so 'powerful to reduce Men unto a better life; 'that not only they, but even God Almighty 'himself laying death before his eies be-'comes better. The second runs thus, *Etiam de-'mon morte ante oculos constituta contendit in melio-'ra*; even the Devil looking upon death, mends 'himself. The third proposition is this, *Tanta dilectione prosecutus est filius Dei homines, vt pro ipsis quasi insanire videatur.* 'The Son of God 'his love to men has bin so great, that he 'seems to be mad for them. And if thus it goes, even in Books current and approved among you, what if I did relate the Doctrines of others censured and prohibited by your inquisitions; as you and your party frequently do upbraid our Church, with erroneous Doctrines of particular Men, which we do utterly detest, and our learned Men do vigorously oppose by word and pen, in Pulpits, Books, and Scholes?

CHAP.

CHAP. XVII.

The Reformation of the Church of England *vindicated from the ſlanderous aſperſions of* N. N. *and other Romaniſts.*

IT is very uſual with the Zelots of the Romiſh Church to make *Henry* the Eight ſole Author of the Reformation of the Engliſh Church, loading that Prince with bitter invectives and odious reports, thereby to render the reformation contemtible, to which *N. N.* in the 14. chapter of his Book adds a ſlanderous relation of the lives and behaviour of ſome Monks and Friers come out of *Germany*, which he pretends to have bin the authors and contrivers of the 39. Articles of the Church of *England*. I will not repete the many idle ſtories he tells of them, more fit to divertiſe ſimple perſons of his own credulity in a Winter night at the fire, then to work on ſerious and knowing Men. I have choſen for a more ſhort and ſolid way, rather to juſtify our cauſe, with poſitive arguments, then to follow our adverſaries in ſifting fopperies.

To this purpoſe I will lay for foundation of my preſent diſcourſe, that the whole frame of the Reformation ſtandeth upon two points: whereof the firſt, and more reſented at *Rome*, is the denying of the *Popes* ſupremacy, and the withdrawing of the Church of *England* from ſub-

ſubjection to him. The ſecond is the Reformation of the Liturgy and Doctrine of the ſaid Church from errors and corruptions introduced in it.

As for the firſt it is clear and evident, that neither *Henry* the 8. nor *Luther*, nor *Calvin*, nor any of thoſe ſtrangers mentioned by *N. N.* were authors or cauſers of the freedom of the Church of *England* from ſubjection to the *Pope* of *Rome*; This freedom being by its own right inherent in it from the beginning of its Chriſtianity, however King *Henry* his valour and reſolution broke off effectually the Tyrannical uſurpations of *Rome*, which long time did oppreſs the *Engliſh* Church and Nation, notwithſtanding their continual reluctancy, and complaint againſt thoſe Romiſh extortions.

Far were thoſe good Chriſtians that inhabited *England* before the time of *Gregory* the Great, from giving or owning obedience to the Biſhop of *Rome*; and ſo when *Auguſtin* came hither, about the year 590, and demanded their obedience to the Church of *Rome*, the *Abbot* of *Bangor* returned him anſwer, * *That they were obedient to the Church of God, to the* Pope *of* Rome, *and to every godly Chriſtian; to love every one in his degree in charity, to help them in word and deed, to be the Children of God: and other obedience then this, they did not know due to him, whom he named to be* Pope, *nor to be Father of Fathers.*

And if *Auguſtin* did pretend to ſuch a ſubjection from *England* to *Rome*, as the *Popes* of it now would have, certainly he exceeded his

* Concil. Spelm. P. 108.

commiſſi-

commiſſion for St. *Gregory* that ſent him, never pretended to that ſupremacy which his ſucceſſors do aſpire to, as we ſhall demonſtrate in the 15 chapter of the ſecond part of this treatiſe; and how far he was from pretending *England* to be of his juriſdiction, may appear by what is related of him, that being told, certain children were *de Britannica Inſula*, he did not know whether the Country were Chriſtian or Pagan.

The filial and voluntary reſpect and obedience, which the holineſs and learning of *Gregory* and ſome other good *Popes* gain'd among the *Engliſh*, gave occaſion to others following of leſs merit, to pretend to a right to ſuch obedience, which being perceived by the Kings, they prohibited all appeals to *Rome*, and the coming of Legats thence, and ſo much as the receiving of letters without the Kings licence; as may appear by *Paſchalis* the Second his letter to *Henry* the firſt, expoſtulating with him about this particular, in theſe words,

Sedis Apoſtolicæ nuncii vel literæ, præter juſſum regiæ Majeſtatis, nullam in poteſtate tua ſuſceptionem aut aditum promerentur, nullus inde clamor, nullum inde judicium ad ſedem Apoſtolicam deſtinantur, &c. This happened in an. 1114. notwithſtanding the King ſtood upon his reſolution; ſo as in the year following 1119, ſending his Biſhops to a Council held by *Callixtus* the 2. at *Rhemes* at their departing, he gave them inſtructions; not to complain of each other, becauſe himſelf would right each of them at home: that they

* Joh. Diacon. l. 1. c. 21. vita Greg.

ſhould

ſhould [a] ſalute the *Pope* from him, hear his precepts, but bring no ſuperfluous devices or innovations into his kingdom.

True it is, That ſeveral of our Godly Kings did permit appeals ſhould be made to *Rome*, in matters wherein our own Biſhops could not agree, and directions to be ſought from thence, as from a flouriſhing and learned Church, not as a ſuperior Judicature. And when the *Roman* Bishops did pretend to any ſuch ſuperiority, our Kings did proteſt againſt it. So *Henry* the fifth having demanded of *Martin* the fourth ſome particulars, to which his Embaſſadors not finding him ready to aſſent; they [b] told him, *That they had orders to proteſt before him, that the King would uſe his own right in thoſe particulars, as things which he demanded, not out of neceſſity, but for the honour & reſpect he was willing to ſhew to that Sea, that they ſhould make a public proteſtation thereof before the whole Colledg of Cardinals.* And to this purpoſe are ſundry examples remaining on [c] record; where the King at the Petition of the Commons, for redreſs of ſome things amiſs belonging to Eccleſiaſtic cognizance, firſt chuſes to write to the *Pope*; but on his delay, or failing to give ſatisfaction, doth either himſelf by ſtatute re-

[a] Orderi. Vitalis p. 857. Ite & Dominum Papam de parte mea ſalutate, & Apoſtolica præcepta humiliter audite; ſed ſuperfluas adinventiones regno meo adinferre nolite.

[b] Arthur Duc. in vita Henrici Chichly p. 56. 57.

[c] Rot. parliam. 17 Edward 3. n. 59. 25. Edw. 3. oct. purif. n. 13. 7. Hen. 4. n. 114. 13. Hen. 6. n. 38.

dreſs the inconveniency, or command the Archbiſhop to ſee it don.

For certain it is, by the courſe of all our Chronicles and hiſtories, that our Kings, together with the convocation of their Biſhops and Clergy, had in themſelves abſolute and entire power of governing and reforming the Church of this kingdom, without any dependency upon any forreign autority. It was never doubted, neither could it be denied upon any warrantable ground, that they had within their own dominions, the ſame power which *Conſtantine* had in the Empire, and that our Bishops had the ſame which St. *Peter* had in the Church. For which ſince the Erection of *Canterbury* into an Archbishoprick, the Bishops of that Sea were held, * *Quaſi alterius orbis Papæ*, as *Urban* the Second ſtyled them, and did exerciſe *vices Apoſtolicas in Anglia*; that is, they uſed the ſame power within this *Iſland* which the [a] *Pope* did in other parts. And in our writers the Archbishop of *Canterbury* is frequently called *Princeps Epiſcoporum Angliæ*, [b] *Pontifex ſummus*, [c] *Patriacha*. King *Edgar* aſſerted this power to be in himſelf, and in his Clergy, in his memorable ſpeech made to them, [d] *Ego Conſtantini, vos Petri gladium habetis in manibus.* I bear in my hand the ſword of *Conſtantin*, and you that of *Peter*. And therefore as the affairs of moſt concerns in the Church, had their dependance on

* Malms. de Pontif. lib. 1. in Anſel. fol. 127. 15.
[a] Eadmer. p. 27. [b] ib. p. 107. 33. [c] Gervas. Borober. col. 1663. 54. [d] Apud Ailred. col. 361. 16.

the

the Emperor, and the holy men of those times did not doubt to continue to him the style of *Pontifex maximus*, as [e] *Baronius* notes, *sine ulla christianitatis labe*. So [f] King *Edgar* was solicitous of the Church of his Kingdom, *veluti domini sedulus Agricola, & pastorum pastor*. And wrote himself the *Vicar of Christ*, and by his [g] laws and Canons he made known, that he did not assume those titles in vain.

King [h] *Edward* the Confessor a canonized Saint, did declare the same, and practised accordingly; *The King, saies he, being vicar of the supream King, his duty is to govern and defend the earthly Kingdom*, and the *people of the Lord from injuries, and over all to reverence govern and defend his Church*. The same was declared and practised by [i] *Ina*, whom *Baronius* styles a *most pious King*, by [k] *Canutus* acknowledged for a most bountiful benefactour of Churches, and of the servants of God. *Erga Ecclesias atque Dei servos, benignissimus largitor*, as [l] *Furbertus Carnotensis* relates of him and several other godly Kings of *England*, whose several laws touching Ecclesiastic affaires, you may see related by *Jorvalens.* c. 2. col. 761. c. 5. col. 830. c. 23. col. 921. as also the laws of Emperors, to the same purpose in the books of [m] *Theodosius and Justinian*.

e *Tom.* 3. *an.* 312. *n.* 106. f *Regularis Concordia & c. Not. Seldeni ad Eadmerum. p.* 146. 16. g *Concil. Spelm. à p.* 444. *ad p.* 476. h *Leg. Edw. Confes. c.* 17. *p.* 142. *Rex quia vicarius summi Regis est. ad hoc est constitutus, ut regnum terrenum & populum domini & super omnia sanctam veneretur Ecclesiam ejus, & regat, & ab injuriis defendat.* i *Leg. Ina in praef. p.* 1. k *Leg. fol.* 11. *p.* 109. l *Epist.* 97. *fol.* 93. *Canut. c* m *Codex Theodos. de fer iis, de nuptiis & c. de fide Catholica, de Episcopis Ecclesiis & clericis, de monachis, de haereticis, de Apost. de Religione, de Episcopali judicio & cod. Justi. l.* 1. *Tit.* 1, 2, 3, 4, 5. *& passim in eo.*

The Emperors did employ their Biſhops and Divines, in reſolving upon wholſome decrees touching Church affaires, and theſe decrees they eſpouſed themſelves for Laws; ſo as the tranſgreſſors of them ſhould be ſubject to penalties. This ſame courſe our Kings have taken as well in former ages as in this latter of the Reformation of our Church. *Henry* the Eighth haveing thoſe occaſions of diſcontent with Pope *Clement* the Seventh (which as too much known I omit to relate,) and being urged by the States of the Kingdom to execute at laſt what long time was deſired, and often attemted in *England*, viz. to throw off the uſurped power and juriſdiction of the Biſhop of *Rome* over this Kingdom; to proceed with due legality and conſideration in ſo weighty a matter, he wrote to the Univerſities, and great Monaſteries, and Churches of the Kingdom, in the year, 1534. and the eighteenth of *May* of the ſame year, to the Univerſity of *Oxford*, requiring them like men of vertue and profound Literature, diligently to intreat, examine, and diſcuſs a certain queſtion, viz. *An Romanus Epiſcopus habeat majorem aliquam Juriſdictionem ſibi collatam in Sacra Scriptura in hoc Regno Angliæ, quam alius quivis Externus Epiſcopus.* "Whether the "Biſhop of *Rome* had any greater juriſdiction "given to him in holy Scripture over this King-"dom of *England*, then any other foreign Biſhop; and to return their opinion in writing under their common Seal, according to the meer and ſincere truth of the ſame. To which after mature deliberation, and examination, they returned

returned anſwer; That he hath no ſuch juriſdiction in this land.

The words of the Univerſity of *Oxford* returning their anſwer to the King upon this ſubject the 27. of *June*, of the aforeſaid 1534. which I ſaw in the Records of that Univerſity, are as follow, *Poſt ſuſceptam itaque per vos quæſtionem ante dictam, cum omni humilitate, devotione, ac debita reverentia, convocatis undique dictæ noſtræ Academiæ Theologis, habitoque complurium dierum ſpatio, ac deliberandi tempore ſatis amplo, quo interim cum omni qua potuimus diligentia, Juſtitiæ Zelo, Religione & conſcientia incorrupta, perſcrutaremur, tam Sacræ Scripturæ libros, quam ſuper eiſdem approbatiſſimos interpretes, & eos quidem ſæpe & ſæpius à nobis evolutos & exactiſſime collatos, repetitos & examinatos, deinde & diſputationibus ſolennibus palam & publice habitis, & celebratis, tandem in hanc ſententiam unanimiter omnes convenimus, ac concordes fuimus,* viz. *Romanum Epiſcopum majorem aliquam juriſdictionem non habere ſibi a Deo collatam in Sacra Scriptura in hoc Regno Angliæ, quam alium quemvis Externum Epiſcopum.* "We therefore, "after having taken in hand this queſtion with "all humility, devotion and due reverence, the "Divines of our Univerſity being called toge- "ther from all places, and the ſpace of many "daies and time enough being given for deli- "berating, whereby with all diligence poſſible, "zeal of Juſtice, Religion and upright conſci- "ence, we ſhould ſearch as well the Books of "Holy Scripture, as the moſt approved inter- "preters of them, and they being very often

" turned over by us, and moſt exactly conferred " together, review'd & examin'd; & moreover ha- " ving celebrated & held public & ſolemn diſ- " putes on this ſubject, at laſt we have all unani- " mouſly agreed upon this ſentence, viz. *That the Biſhop of* Rome *hath not any more Juriſdiction given to him by God in holy Scripture, in this Kingdom of* England, *then any other foreign Biſhop hath.* Having met with this religious and learned declaration of the Univerſity of *Oxford*, I thought convenient to relate it here, as well for the autority the opinion of this great Univerſity is apt to give to the matter, as alſo that it may be to us an argument of the zeal and diligence, wherewith the other Scholes, Monaſteries, and Churches did proceed to deliver their opinion upon this ſubject.

And if it be true, what the famous Canoniſt * *Navar* ſaies, (and now is more commonly ſaid and confirmed by Caſuiſts and Canoniſts) that who do's any thing, following therein the opinion of one Doctor of known learning and piety (tho others be of contrary opinion,) is excuſed, tho happily what he did ſhould not be juſt in it ſelf; and if the authority of one Doctor of learning and piety can juſtify a mans proceeding, ſhall not the opinion of ſo great a number of men famous for learning and piety, that were then in the Univerſities, Monaſteries and Churches of *England*, juſtify the proceedings of

* Navar. cap. Cum contingat de reſcript. remed. 1, n. 10. qui unius Doctoris eruditione ac animi pretate celebris autoritate ductus fecerit aliquid, excuſatur, etiamſi non eſſet juſtum, & alii contrarium tenerent.

King

King *Henry*, in freeing his Kingdom from the ſlavery it was in under the Biſhop of *Rome?*

This indeed was to lay the axe to the root of the Romiſh uſurpations and corruptions in this Land. Their pretended autority in it being found and declared not to be from God, nor grounded upon his divine word, but illegally and fraudulently intruded upon the Nation; it followeth that they were all at their own liberty to reform their Church, by a National Synod of their own Prelats and Clergy, under the protection and inſpection of their Prince, as in other times was don in this land, & in conſequence to this the ſtates of the Kingdom being congregated in * Parliament an. 1533 have declared, that his Majeſty, his heirs and ſucceſſors Kings of this Realm, *ſhall have full power and autority from time to time to viſit, repreſs, redreſs all ſuch errors, hereſies, abuſes, &c. which by any manner of ſpiritual authority or juriſdiction may be lawfully reformed, repreſſed, ordered, redreſſed, &c.* And this was not to aſſume a new power, but to renew and publiſh the ancient right of the Kings of this Land.

It is true that *Popes* in former ages, not finding means to hinder our Princes from exerciſing this right of their own, would by priviledg continue it unto them. So Pope *Nicholas* finding our Kings to expreſs one part of their office to be *Regere populum Domini & Eccleſiam ejus*, wrote to *Edward* the Confeſſor, *Vobis & poſteris veſtris regibus Angliæ committimus convocationem ejuſdem loci & omnium totius Angliæ Eccleſiarum, & vice noſtra cum conſilio Epiſcoporum, & Abba-*

* Stat. 26. Hen. 8. c. 1. begun Nov. 3. end Dec. 18. 1533.

tum

tum conſtituatis ubique quæ juſta ſunt. 'We com-
'mit unto you and your ſucceſſors Kings of *En-*
'*gland* the government of that place, and of all
'the Churches of *England*, that in our name ye
'may by the Councils of Biſhops and Abbots
order in all places what will be juſt. The ſame
Pope did allow the like priviledg to the Emperor.
* *Nicolaus Papa hoc domino meo privilegium, quod ex*
Paterno jure ſuſceperat, præbuit. 'Said the Empe-
'rors advocat, Pope *Nicholas* allowed this pri-
'viledg to my Maſter which himſelf had by his
'birth-right. By the like art, finding the People
of *England* unwilling to acknowledg any Eccle-
ſiaſtic power beſides that of the land, and the
Arch-Biſhop of *Canterbury* for ſupreme of it un-
der the King, the Popes have contrived, that the
Arch-Biſhop of *Canterbury* ſhould exerciſe that
power as from them under the name of *Legatus*
natus, or Legat by his place of the Roman Sea.

This may ſeem like what they report of the
great *Cham* of *Tartary*, that after he had dined,
he orders to give leave by the ſound of a Trum-
pet to all the Kings of the World, that they
may go to dinner. But the Pope drives further
in his grants, that in time, if power ſhould aſ-
ſiſt him, he may force upon them a ſubjection
to him, as if really the Princes did owe their
power to him. But the arts of *Rome* are too much
known in *England*, for the people to be further
deluded by them.

And therefore a National Synod, or a Convoca-
tion of the Arch-Biſhops, Biſhops, Abbots,
and other Clergy of the Kingdom being celebra-

* *Bar. 11. Annal. 1059. n. 23.*

ted

ted at *London* by order of King *Henry* the ſixth, in the ſixth year of his reign, being that of our Lord 1552. a ſummary of Articles was agreed upon, to remove diſſentions in Religion, and reform the Church from corruptions that crept into it, ſo pious and moderate, ſo well grounded upon Divine Scripture, and upon the Doctrine and practice of the Primitive Apoſtolic Church, that Romaniſts may more eaſily rail and rant at, then diſcover any real error in them.

My adverſary *N. N.* after highly inveighing againſt theſe Articles, and boaſting to diſcover Hereſies in them, ſingles out the 22. Article which runs thus, *The Roman Doctrine of Purgatory, Indulgences, veneration and adoration as well of Images as of reliques, as alſo of the invocation of Saints is abſurd and vainly invented, nor is grounded upon any autority of Scripture, but is rather repugnant to the word of God.* Upon which Article, *N. N.* delivers this heavy cenſure, *that it is falſe, profane, and Heretical.* But in the whole diſcourſe of the ſecond part of this Treatiſe, I will demonſtrate God willing, that it is rather true, Religious, and Catholic; as alſo I do intend by the help of God, to vindicate the reſt of thoſe Articles in a ſeparat Treatiſe from the cavils of *Alexander White* and other Romaniſts, whereby *N. N.* will find how much he is miſtaken in taking the ſaid *Alexander White's* Book againſt the thirty nine Articles for unanſwerable, as certainly he is far miſtaken in ſaying reſolutely, tho without having any ground for it, that the aforeſaid *White* hath beſtowed more time and deliberation in quitting thoſe Articles, then I have

don

don in deſerting the communion of the Roman Church. Seven years he ſaies Mr. *White* ſpent in deliberating upon his reſolution; but certainly I have ſpent many more years in deliberating upon mine. How many they were as it is not eaſie to demonſtrate, ſo it is not material to tell; men may deliberate long and err at laſt in their reſolution. To my reaſons alledged for that reſolution which I took I appeal, and do willingly expoſe them to public view and examination, that others as well as I, may judg of the weight of them.

Very foul and ſlanderous alſo has bin the miſtake of our adverſary, in ſaying that the Authors of our 39. Articles were only ſome few obſcure men, Prieſts and Friers run out of *Germany*, and that by them the Church and Kingdom of *England*, was governed in the Reformation of their Religion. How falſe their report is, may appear by the public Records and Hiſtories of the Land, and by ſeveral Acts of Parliament paſſed with great deliberation of all the States of the Kingdom upon the ſettlement of the Reformation, and of thoſe Articles as well in that great Synod or Convocation celebrated under *Edward* the ſixth in the year 1552. above mentioned, as alſo an other no leſs famous Synod held at *London* ten years after, viz. 1562. wherein the ſaid Articles were reviewed, examined, and confirmed.

I have ſeen among *Seldens* Books kept in the Bodleian Library of *Oxford*, an Authentic Copy of theſe Articles printed at *London* in the year 1563, and a ſcroul of parchment annexed

to

to it with the ſubſcriptions (by their proper hands) of the members of the lower houſe of Convocation, being all Deans, Arch Deacons, and procurators of Clergy, which I found to be in number 104, beſides the Arch-Biſhops, and Biſhops, ſitting in the upper houſe, whoſe names came not in my way to ſee, but I am to ſuppoſe they were all the Prelates of the Land, as they uſed to meet in Convocation. And is this to ſhuffle up a Reformation, and make Articles in clandeſtin manner, without due examination, as our Adverſary would make his Reader believe?

CHAP.

CHAP. XVIII.

A view of N. N. *his diſcourſe upon Tranſubſtantiation, and upon the affinity of the Roman Church with the Grecian.*

THo *N. N.* had declared his purpoſe in the beginning to deal with me not Scholaſtically, but Hiſtorically: yet it ſeems he would not part with me without diſputing upon the point of Tranſubſtantiation. He alledges teſtimonies and Fathers, and miracles in favour of it: and pretends it to have bin a Doctrine of more ancient ſtanding then the Lateran Council. To all which I have given a full anſwer in what I have delivered by my diſcourſe formerly printed, and in what will follow in the ſecond part of this Treatiſe from the 18. Chapter forward.

Only I will reflect here upon two or three very groſs miſtakes of *N. N.* in his preſent diſcourſe with me upon the point. The firſt is touching my belief of this great myſtery. He ſaies reſolutely (without giving any ground for his ſaying, as indeed he could have none for it) that I do not believe Chriſt to be really preſent at all in this Sacrament, *why then* (ſaies he) *ſhould he diſpute with us about the Doctrine of Tranſubſtantiation, ſeeing he flatly denies the body and blood of Chriſt to be really and ſubſtantially preſent in the Sacrament?* But good Sir, where have you ſeen this

this flat denial of mine. certainly not in my declaration (which seems to be the object of your quarrel) not in the 39. Articles, not in any public Catechism or system of Doctrine generally received by the Church of *England*: nay the Catechism approved by autority, and commended to the use of all, being inserted into the Common Praier Book, delivers the Doctrine quite opposite. For to the question proposed, touching the inward or invisible part of this Sacrament, this answer is returned, *The Body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.* And is this to deny flatly, that the Body and blood of Christ is really present in the Sacrament, as you impute to us? When a Jesuite in *Germany* broached the like calumny, in a conference had with some of the *English* nobility, waiting upon our King in that Country, in presence of his Majesty and of a Prince Elector in that Empire; both his Majesty and the Noble-Men took offence at his Speech, as being a foul Calumny; and therefore desired the Reverend and Learned Doctor *Cosin* Bishop of *Durham*, to vindicate the Church of *England* from that aspersion; as he did abundantly, in a very learned Tract published under the title of *Historia Transubstantiationis Papalis*. Wherein he proves by the Articles, public Catechisms, and by the testimonies of several * grave and learned Prelates, that all true Protestants, especially those of the Church of

* *Vide Jacobum Armac. in resp. ad Malon. Mont. Norw. in Antidatribis, Land. Cantua. in resp. ad Fish. Hooker. Polit. Eccles. l. 5, Joh. Rossens. de potest. Pap. in pra fat. stat. Primo Eliz. c. 1. & 1. Eliz. c. 12. 13. Eliz. c. 1.*

England, do constantly believe and profess, that Christ our Saviour is really and substantially present in the blessed Sacrament of the Eucharist; and his Body and blood really and substantially received in it by the faithful: and accordingly he alledges the learned *Bilson* B. of *Winchester*, declaring the belief and Doctrine of the Church of *England* touching this point in the words following, *Eucharistiam non solum figuram esse Corporis Domini, sed etiam ipsam veritatem, naturam, atque substantiam in se comprehendere.* 'That the Eucharist is not only a figure or representation of the Body of our Saviour, but that it comprehends also the very truth and nature and substance of his body.

The very same Doctrine is contained in the 28. Article of the 39. above mentioned in these words, *The Body of Christ is given or taken and eaten in the Supper only after an Heavenly and spiritual manner.* Here you have a real giving, eating and taking; and consequently a reall presence of the Body of Christ confessed by our Church as well as by yours. Our difference is only, touching the mode of his presence. We say that mode or manner to be spiritual; you pretend that it is corporal: with what consequence, or coherence with the rules of common reason, you will never be able to declare; nor how to avoid contradiction, in saying that his flesh and blood is present in the Sacrament after a corporal manner; and with all that none of our corporal senses is able to give testimony of such a presence.

Neither will you find it an easier task to declare

clare unto us what may be the object of your adoration given to the consecrated bread. If you say it is the person of our Saviour, God and Man, really present, we adore and reverence the same as well as you. If you pretend that your adoration doth extend to more; that must be only the accidents of the Bread and Wine appearing to the senses; which accidents, being in your own confession meer creatures, to give unto them the worship of *Latria*, cannot with any colour of reason be excused from a formal Idolatry.

The second very gross error, I find in the discourse of *N. N.* upon this subject, is, that finding me complain of the Roman Church, for forcing upon Christians a belief of Monstrous miracles, in their Doctrine of Transubstantiation; he cries against me in Tragical terms, as if I had reviled Gods wonders, calling miracles monstrous, and appeals to the Catholic Reader for a severe sentence against me in these words, *Numquid hæc est atrox humuncionis insultantis Christo & Ecclesiæ rabies?* pag. 126. And I appeal to any Reader of sense, whether I may not on good ground return on him this other quere, *Annon hic est hominis frigidi, id est non opportune excandescentis inconditus clamor?* p. 136. Is not this cry a fit of zeal unseasonably burning? To call those miracles they pretend to intervene in the consecrated bread *Monstrous*, he takes it for a contempt of Gods wonders in general. So if I say, a Man born with 2 Heads and 3 Eies is a Monstrous Man; that must be taken for an affront put upon all humane kind.

Sir I reverence Gods wonders, and those many miracles wrought by his powerful hand, and I bless his holy name for all. But those miracles you would have us believe to happen in the consecration of the Eucharist; as that the substance of the bread vanishes away, and the accidents of it remain without any substance to rest upon, &c. these I deny to be true miracles, or works of God, but a product of your erring imagination; and if you will persist in calling them miracles, certainly they must appear monstrous ones. For the proof whereof, you give your self a very considerable help, by a definition, or description of a miracle, which you produce out of *Aquinas*, how much to your purpose is not easie to find; but very clearly it serves for my present purpose, of making your pretended miracles in the Eucharist appear most properly monstrous. You tell us that *Aquinas* saies, * *quod nomen miraculi ab admiratione sumitur: Admiratio autem consurgit, cum effectus sunt manifesti à causa occulta.* 'That the word miracle comes 'from admiration: and this admiration doth a-'rise, when the effect appears, and the cause is 'hidden. Here we have the common and ordinary nature of a miracle described; that a wonderful effect should appear, tho the cause should be hidden. Now it rests to know what is the proper notion of a Monster. Philosophers do give us this definition of it out of *Aristotle*, *monstrum est effectus à recta & solita secundum speciem dispositione degenerans.* 'A Monster is an effect de-'generating from the right and common disposi-

* 1. P. quæ. 105. A. 7.

'tion

tion of things of that kind. So that a Man born with two Heads is called monſtrous, becauſe he degenerats from the right and common diſpoſition of other men. The Colledg of * *Coimbra* declares this to be *Vulgata Monſtri definitio*, the vulgar or commonly received definition of a Monſter. Now then, if the common and ordinary nature of a miracle is, as you tell us out of *Aquinas*, that the miraculous effect ſhould be manifeſt and apparent, tho the cauſe were hidden; then a miracle degenerating from this common courſe and nature of miracles, ſo as the effect pretended to be miraculous ſhould not be manifeſt or known to any, muſt be according to theſe rules a monſtrous Miracle, deviating and degenerating from the common courſe of true Miracles. Of this kind are your imaginary Miracles of the Euchariſt; that the bread and wine ſhould be ſubſtantially converted into the fleſh and blood of our Saviour corporally preſent. If this were ſo indeed, and therefore a real and true Miracle; this miraculous effect would appear to the ſenſes of men, as that true and miraculous converſion of the Water into Wine, at the wedding in *Cana* of *Galilee*, did appear to the ſenſes of the Men preſent there; and thereby appeared to be a true Miracle, and more fit to breed a belief in the beholders; which is the ordinary aim of Divine providence in working Miracles; and which certainly Chriſt would not have obtained of the perſons then preſent, if he had only told them, that the water remaining with the ſame color, taſt and

* *Coimb. in Ariſt. 2. Phy. c. 9. q. 5. Ar. 1.*

ſmell which it had before, was really converted into Wine, without letting any of their ſenſes bear teſtimony of ſuch a converſion. Of this latter kind are your imaginary Miracles, which being of your own making, I may without offence to God, or prejudice to his true Miracles, call them *Monſtrous*, as degenerating from the common courſe of true Miracles.

The third miſtake that I am to put *N. N.* in mind of at preſent, is, concerning his pretention to affinity with the Greek and Ruthenian Church, in the Doctrine of Tranſubſtantiation, and of other points controverted, with our reformed Churches; for which he pleaſes himſelf, in telling us of a favourable relation to his purpoſe, given by a *Muſkovite* Prieſt to a *French* Prelate that feaſted him. But that he may ſee how wide is his miſtake herein, and how far the Grecians and Ruthenians are from joining iſſue with the Roman Church againſt us, I remit him to what I have related above upon more ſolid and authorized grounds in the 13. Chapter of this Treatiſe.

Neither indeed can I ſee upon what ground you can pretend to union with the Greek Church in their tenets: if it be not, that ſeveral of your greateſt Scholemen, ſuch as are [a] *Lombard*, [b] *Bonaventure*, [c] *Scotus*, [d] *Aquinas*, and others, do en-

[a] Lomb. 1. Sent. d. 11. Sane ſciendum eſt, quod licet in præſenti articulo à nobis Græci verbo diſcordent, tamen ſenſu non differunt.

[b] Bona. in 1. ſent. d. 11. A. 1. q. 1. [c] Scot. 1. Sent. d. prima, q. 1. [d] Aquin. 1. p. q. 36. 42.

deavour

deavour to excuſe the Grecians in their chief error touching the proceeding of the Holy Ghoſt only from the Father, and not from the Son; ſaying that therein they differ from the Roman Church only in the manner of ſpeaking, not in the ſubſtance of Doctrine.

CHAP.

CHAP. XIX.

N. N. His Book intitled the bleeding Iphigenia *examined, his abuſive language beſtowed therein upon perſons of Honour, and his cenſure upon the Kings Majeſty reprehended.*

THo this Book begins with me, and in the running Title ſtiles it ſelf a preface to the other greater Book deſigned againſt me; yet I have ſo little a ſhare of this preface directed to me, as I hope the diſcreet Reader will excuſe me if I be not ſo large in diſcuſſing it as ſome may expect. Truly the matter and ſtyle of it is of that nature, as made me ambiguous for a time in reſolving upon any reply to it. But upon more conſideration I conceived it my duty to make the reflexions following upon it.

After having beſtowed ſome few Pages in bemoaning a ſuppoſed fall of mine from the Catholic Faith, he falls ſuddenly to lament the ſufferings of the *Iriſh*, and to accuſe the ſuppoſed authors of it. As to the firſt I have endeavored to give ſatisfaction in the whole diſcourſe of this Treatiſe: if he has true charity for me, he will be glad to find, that I am not in that bad condition he ſuppoſed. And if he will be ingenuous, and has not reſolved (as 'tis uſual with them) to ſhut his eies againſt all evidences, that may let him ſee his errors, or entertain

a charitable thought of his Christian Neighbors, he may see cleerly by what I have said hitherto, that by embracing the Communion of the Church of *England*, I have not forsaken the true Catholic Faith and Church; that I am far from being guilty of the Heresies, or associate of those Heretics he mentions.

Now as to the second, touching the miseries of the *Irish*, I heartily condole with him therein, but cannot approve of his manner of pleading for them, nor of some Doctrines he lets fall by the way. I think it to be a more Christian duty, and more becoming a good Pastor, to exhort people in affliction to a conformity with Gods Holy will, and to an acknowledgment of their sins that drew his anger upon them, with due repentance of them; then to excuse their errors, and thereby to encourage them to provoke divine justice to further severities against them. The former I have don on all occasions: the second I see you do in the particulars of your Book which I am to examine now.

I will not debate with you touching the matters of fact you handle, who begun, or were more faulty in those unhappy revolutions. I do not envy you the occasion you had of greater knowledg in that part then I, who departed the Country in my younger age two years before those Tragedies begun, and never returned until some years after our Soveraigns happy Restauration. I leave to others better furnished with notices, to examine what you say that way; But I may judg of the style and Doctrinal

Doctrinal part of your Book, grounding my judgment (as I hope I ſhall do) upon good reaſons. And firſt as touching the ſtyle, I am probably perſwaded, that no ſober or wiſe man even of the party you pretend to favour, will approve of the harſh and contemtuous language wher with you ſpeak of perſons of great honor and quality, eſpecially of one of the great Peers of the Realm, an Earle and ſon to one of the greateſt Earles of this Monarchy, Lord Preſident of that *fair and goodly Province of Munſter*, ſo ſtiled by your ſelf, not to mention his perſonal talents, apt to make even one of lower birth noble, and to gain him reſpect. All theſe titles & Honorable qualities, could not induce you, to give him once any of thoſe civilities and marks of reſpect, that are due to perſons of his degree and quality. And what is yet more intolerable, not contented to abuſe his perſon, you extend your contemtuous Language to his whole family, linked by manifold ties of conſanguinity with the moſt illuſtrious families of *England* and *Ireland*.

I know that one of the rules of your *Roman** Expurgatory is, to blot out of all Books any honorary title of wit or vertue given to Heretics (which is to ſay in their Language to any Chriſtian that is not of their communion) a rule indeed rude enough,

* Index expurg. noviſs. edit. Matrit. 1667. regul. gener. 16. advertent. 5. Todo lo que tiene ſonido, o apariencia de alabanza ſe les niegue a los que eſtan fuera de la yglesia. Specialmente todos los epitetos de bueno, virtuoſo y pio, ni el titulo de Doctor O maeſtro ni el de theologo. Permitteſe dar le titulo de Sennor o Don a quien es Sennor temporal, y el de Padre o ſuegro a quien lo es, por cortezia, aunque no ſe le deve.

but

but I did not hear yet of any rule given for diveſting Earles and Lords of their ordinary titles, (rather the ſaid rules permit it of courteſy) if it be not perhaps a branch of that grand power they give to the Pope of depoſing Kings, of which *N. N.* may pretend to partake ſo much as may enable him to degrade an Earle. Certainly this practiſe of ſpeaking with contemt to Peers & Preſidents of provinces, may be ſooner learned in the Schole of *Rome*, then in the Schole of Chriſt, and of his Apoſtles. When our dear Saviour was brought before the preſident of *Judea*, *Pilate*, and moſt unjuſtly ſentenced to death by him, he uttered no bitter or contemtuous word againſt him. When the great Apoſtle *Paul* was before *Porcius Feſtus* Governour of the ſame Province, and abuſed by him, calling his excellent ſpeech madneſs, *Paul* anſwered him in mild and reſpectful terms, * *I am not mad, moſt noble* Feſtus, *but ſpeak forth the words of truth and ſoberneſs.* Could not you likewiſe ſpeak what you conceive to be truth with *ſoberneſs*, without offending Governors and great men by contemtuous expreſſions? Doth your calling give you greater right to reprehend Princes and Governors, then that of Chriſt and St. *Paul* did to them?

Thus matters do go in the Schole of Chriſt, and of his Apoſtles, but the *Roman* Schole teaches different Leſſons: a very famous one, *N. N.* profeſſes to have learned there, which is, that he honors the Pope or Biſhop of *Rome* whom he cals *Luminare Majus* the greater

* Act. 26. 25.

light

light, more then the King, whom he ſtiles *Luminare minus* the meaner light. This he ſaith to be the practiſe of his Catholics, which was taught to them by Pope *Innocent* the Third, declaring himſelf to be as much above Emperors and Kings on Earth, as the ſun is above the moon in the heavens; of which and of the ſtout gloſſes of his Canoniſts, we ſhall ſay more after. [a]

N. N. ſeems to pretend to a ſhare in this vaſt Superiority of the Pope over princes. He betakes himſelf to a ſeat of Judicature, and pronounces a ſevere ſentence againſt our gracious Soveraign, his own natural Prince, That he has not bin juſt and impartial in the diſtribution of his favors to his Subjects, applying to his Majeſty that old verſe, *Non erat Rex Jupiter omnibus idem*, That he was not the ſame King to all, That all being guilty in *Ireland*, (as he ſuppoſes for this complaint) he extended his Roial bounty to one party more then to the other. In which ſuppoſition *N. N.* delivers both the guilt of his judgment, and the defence of our King. If all were guilty, all loſt their right to the Roial favours, all forfeited their poſſeſſions. Then all was at the will and mercy of his Majeſty to confer upon thoſe he thought fit: why will you pretend to deprive him of his liberty herein? May not his Majeſty return upon you thoſe words of the Lord of the Vineyard ſpoken to the envious Laborers, [b] *Is it not lawful for me to do what I will with mine own? is thine eie evil becauſe I am good?*

[a] Part 2. l. 15. [b] Mat. 20. 15.

But

But this is not the only defence his Majesty hath against your rash judgment. It is very manifest, that his Majesty has shewed the bowels of a loving Father to all his Subjects, as well in *Ireland* as in all the rest of his Dominions, and did procure by all the means possible to him the comfort and satisfaction of all, as may consist with right and Justice. And to this purpose for ordering the affairs of *Ireland*, he hath erected in *Dublin* a Court of Claimes, placeing therein Justices, whom I have heard the *Irish* themselves commend for men of admirable integrity and constancy, in delivering their judgment according to the right without regard of persons. Such as could prove their Innocency in this Court, had the benefit of it, who were many; and very many more, who would not go through that trial, had the benefit of the Kings gracious pardon, and Roial bounty in restoring them to their Estates and Possessions. I have heard from a person of great Honour and truth, and of great knowledg in the matter, that of the lands, which by rigor of Law were declared to be forfeited to the King, his Majesty has bestowed already more then the one half upon those that lost them. Neither are the streams of his Roial Clemency put to a stop, but ever flowing graces and favours upon deserving persons, on all occasions possible; tho when the pretenders are so numerous, it is impossible to content all, and not easy for standers far off, to judg which of the several pretenders to the same thing, ought to be preferred. Men are apt to speak eagerly,

and conceive ſtrongly for their own intereſt; ſelf love will ſuggeſt arguments for that ſide, and ſuppreſs all that favour the contrary. It is for the King, that God has placed on high, to ſee equally, and accordingly to judg of both ſides.

You plead vigorouſly for the neceſſity of a ſupream Judg in ſpiritual matters, to whoſe decretory judgment all muſt ſtand; to reſiſt it, or call it in queſtion, muſt be taken for a rebellion in religion, for Hereſy or Schiſm; if ſuch a judg were wanting, ſay you, there would be no end of controverſies in religion. How far your pretention goes that way, and how well grounded, will be ſeen in the ſecond part of this Book, now to our preſent purpoſe briefly. Will not you acknowledg in a proportionable parity, the like neceſſity of a ſupream Judg, for civil debates in each Kingdom or State, to whoſe final judgment the parties muſt ſtand? otherwiſe there will be no end of quarrels, no peace among neighbours. I will not pretend for ſuch a Judg that Soveraign kind of infallibility, abſolutely incapable of any error, which you do pretend for your Eccleſiaſtic. But ſuch autority as Subjects ought to reverence, and ſtand to his decretory ſentence without further appeal, I can prove out of Gods words, that a King has it in his Dominions, ſo as without breach of Loialty and tranſgreſſion of Gods will and command, a Subject may not reſiſt the judgment of his King, nor call it further in queſtion; much leſs may he pronounce a judgment againſt it. See all declared by the Heavenly Preacher, *Eccleſiaſtes* 8. 4.

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in these words, *Where the word of a King is, there is power, and who may say unto him what dost thou.* Certainly its no act of Loialty to question his actions don with accord and public Legality, as in the case in hand. It is a commenced Rebellion. The first Rebellion of men upon Earth, that of our first Fathers against God in Paradise, whose contriver was the Devil, began with such a question; The hellish Serpent began his conspiracy with *Eve*, calling in question the Law and Government of their Prince and Master: *cur præcepit vobis Deus, ut non comederetis ex omni ligno paradisi?* Why hath God said, ye shall not eat of every tree of the Garden? Thus did the first Rebellion of man against God begin, questioning his decree. Questions against Laws established by a lawful Prince, thus deriving their Progeny from the Devil, should be for that very reason abhorred by Christians. And the rather, if we consider how destructive they must be to peace and human Society, as overthrowing the very nature and intrinsic Constitution of a Magistracy, ordained principally to decide quarrels, and put an end to debates, by a Legal Sentence, which if not obeied, but exposed to further inquiry and censure of the parties, is fruitless; and debates will be endless.

CHAP. XX.

That it is not lawful for Subjects to raiſe armes, and go to war with their fellow Subjects without the conſent of their Prince. The Doctrine of killing men, and making War by way of prevention, and on pretext of Religion, confuted.

FRom the Leſſon of cenſuring and murmuring againſt Roial orders, rebuked in the precedent Chapter, as from a corrupt root, ſpringeth this other very evil branch, that *its lawful for Subjects to war with their fellow Subjects without the conſent of their Prince*, and ſo we find the one following the other in *N. N.* his Preface. Neither could we expect leſs from the antecedent premiſed. If Subjects will not ſubmit to the Determination of their Prince in their debates, they muſt appeal to their Swords. And our Antagoniſt tells us Magiſterially, its the common opinion of Divines, that they may do it: for which he quotes in the Margin * *Aquinas* and *Bannes*. But *Aquinas* in the place quoted by him, delivers the quite contrary Doctrine, affirming and proving with ſtrong reaſons, that no war is juſt that is not made by the autority of the Prince, and relating for his opinion theſe grave words of St.

* 22. 2z. q. 40. art. 1. Bannes ibi. dub. 4.

Auguſtin

Auguſtin, *Ordo naturalis Mortalium paci accommodatus hoc poſcit, ut ſuſcipiendi belli autoritas atque conſilium penes principem ſit.* That the natural courſe accommodated to the peace of men requires, that the autority and reſolution of makeing a war ſhould belong to the Prince.

I could not but expect that * *Bannes* a ſworn Diſciple of *Aquinas* ſhould be of the ſame opinion: ſure he would not deliver for a comment upon his Maſters Text, the contrary Doctrine to it. And ſo I found it, he delivering upon the preſent Subject theſe three concluſions. The Firſt, *that it is a mortal ſin to make war againſt any kind of Enemies without the conſent of the Prince.* And he adds this to be the common opinion of all: and it is to be noted, that he ſpeaks even in caſe the war ſhould be againſt the *Turks*. His Second concluſion is, *that Soldiers plundering or burning Towns by their own private autority, are obliged to repair the dammage they have don.* The Third concluſion of *Bannes* goes thus, *ſuch as fight in a war made without the autority of the Prince, are obliged to make a reſtitution for all the dammages that reſulted from ſuch a war to their own Republic or Country.*

Now if ſuch as make a war even againſt *Turks*, (as *Bannes* ſaieth and proveth) without the autority of their Prince, do ſin mortally, and are obliged to a reſtitution for all the dammages don to friends and foes, thoſe who began that bloody war in *Ireland* againſt their fellow Subjects, what account will they give to God

* Bannes 22. 22. q. 40. Art. 1. dub. 4.

for the deſtruction of ſo many thouſands of men, women, and children on both ſides, the devaſtation of that fair Land, and the burning and deſolation of ſo many goodly towns and houſes? Let the counſellors of that blind and furious war, (no leſs damnable then the actors,) reflect upon the heavy judgment that hangs over them for it, and let *N. N.* conſider better what he writes: let him not be ſo eaſily wrought upon by hot headed and ſhallow brain'd informers, to deliver in public as a Doctrine of Divines, what the Divines he names do condemn and deteſt, as all men of ſenſe and conſcience muſt needs do. For certainly to ſay, that Subjects may go to war without the conſent of their Prince, let who will ſay it, is a perverſe and ſeditious Doctrine, deſtructive to Loialty and public peace, a fierce error often practiſed in *Ireland* to the great dammage of it, and which therefore ought to be reprehended ſharply, rather then renewed or countenanced by good teachers.

But our Antagoniſt tells us he ſpeaks of a defenſive war, and brings a heap of Teſtimonies to prove ſuch a war to be lawful, and to declare how far it may extend. But the main point is, what he ſuppoſes, without giving a ſufficient proof of it, that the Engagement of the party he pleads for, was only defenſive. He allowes that the *Iriſh* were the firſt aggreſſors, *but this objection*, ſaies he, *is eaſily anſwered, as thus. It is a common Doctrine of the Divines, that it is lawful to prevent an evil that cannot be otherwiſe avoided then by preventing it.* E. G. I. ſee

ſee you take your Piſtol in your hand, cocking it to ſhoot at me, in that caſe it is lawful for me to diſcharge my Piſtol and kill you, otherwiſe I ſhould be killed by you, and relates ſeveral Teſtimonies of *Tannerus*, *Becanus*, and others, to prove ſuch a prevention to be lawful. But to evince that to have bin the caſe of the *Iriſh* at the beginning of thoſe tumults, (this being the point wherein the conſiſtence and whole ſtrength of his argument was to appear) it is ſtrange how jejune and weak ſtuff he brings up. *They were boulted up in an Iſland*, ſaies he, *there was no door open for them, but by preventing the Preſbyterians bloody deſign; if this they had not don, there had bin an end of them all.* Here I ſee words but no ſubſtance or ground to build upon a ſerious concluſion to his purpoſe. What bloody deſigns were thoſe he ſpeaks of? how far diſcovered? how near at hand to be executed? If he knew it, why does he not declare it, being the very foundation of his defence, and preciſely neceſſary to make his allegations appear pertinent? What Piſtols were laied to the breaſt of thoſe that begun in the North, what Canons were charged, what armies were marching againſt them, ſo as without killing thoſe that lived peaceably about them, they could not ſave their own lives? Yet if they were not in ſuch a ſtreight as this, the Teſtimonies you alledg of Divines are miſapplied by you, and come very ſhort of proving what you pretend, as appears by the example you relate of one cocking his Piſtol to ſhoot at you, and to prevent him you ſhoot firſt at him.

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I have heard of ſome report ſpread among the *Iriſh*, of a deſign of a Maſſacre upon them, and that this report was repreſented to the ſtate by ſome Lords of the Pale about *Dublin*, who being called to aſſiſt at the Council, to conſult with them, concerning the ſtate wherein the Kingdom was then, and the ſafety of it, they anſwered, that having received advertiſement, that a member of the Council had uttered at the Council board ſome ſpeeches tending to execute upon thoſe of their religion a general *Maſſacre*, they could not wait on their Lordſhips, but rather muſt ſtand upon their guard till they were ſecured from perills. Thus I find it written by a credible * Hiſtorian of thoſe times, who adds, that to this Letter written by thoſe Lords to the Council of the 7. of *December* 1641. The ſtate gave anſwer by Proclamation, with all ſatisfaction to the Lords, to remove all miſunderſtandings, and cleer the member of the Council aſperſed from any ſuch pretended ſpeeches, or any intention thereto, and pray the Lords to attend the board on the 17. day after. But all this it ſeem was not ſufficient to cleer them from their apprehenſion of danger.

Now if this paſſed ſo indeed, to ſay that a meer apprehenſion of danger from our Neighbour without any certainty of it, is a ſufficient warrant to make war againſt him, if it be a community, or kill him if he be a Particular (as our Antagoniſt ſeems to pretend) is a Doctrine of dreadful conſequences both to Societies and

* Sanderſon *in the Hiſtory of King* Charles *the firſt ad ann.* 1641. *Pag.* 451.

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particular perſons? It is but too much experienced how raſh and heady a thing the apprehenſion of Men is; how ready are falſe reports to fly; and if an apprehenſion or report without certain ground be taken for a ſufficient cauſe to kill a Man, or to wage war, who can have ſecurity of his life, or how long ſhall peace and quiet laſt among us?

In this diſcourſe I do not intend to favour either of the parties mention'd in that debate handled by *N. N.* I profeſs not to be a competent judg of thoſe quarrels, I only attend the pernicious Doctrines I ſee aſſumed to maintain the intereſt of one ſide, with intention to rebuke the ſame as univerſally falſe and deſtructive to the public peace and quiet. Neither in truth can I underſtand which of both parties may fear more prejudice from the Doctrine I am reprehending. I ſee complaints and jealouſies upon both ſides, which of both hath more reaſon for it, as I am not apt to determine, ſo I do conceive that *N. N.* (as alſo any other) may be uncertain to which of the parties he do's prepare ruine, by allowing ſubjects upon ſuſpicion of danger from their fellow ſubjects, to go to war with them, without the conſent of their Prince. If both do complain and fear, why may not either party, as well as the other fall upon his fellow ſubjects, when opportunity will aſſiſt him, in conformity with that Doctrine?

Truly I cannot but wonder how any one living under a Prince or ſtate that hath ſeveral Kingdoms Provinces or Societies to govern, ſhould dare to publiſh ſo pernicious a Doctrine

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as this I am reprehending. If those of *Navar* and *Arragon*, of *Sicily* and *Sardinia*, of *Brabant* and *Flanders* should renew old quarrels, or stir up new ones, and run to war about them, without the consent of their common Prince, how long would the King of *Spain* be able to keep peace in his Dominions? If his Ministers did take notice of this Doctrine, and the consequences of it, certainly they would have all Books containing it, banished out of their territories.

But all this is sanctified with *N. N.* by telling us that the war was for Religion: and since the law of God and nature do permit a Man to kill an other that pretends to take away his life; with the same or more reason, he may kill one that means to take away his Religion, which ought to be more precious and dear to him then his life. Good God, whether has the perverseness of men arrived, to canonize Murders and the most barbarous cruelties with the sacred name of Religion? This language came not from Heaven. Christ, nor any of his Apostles did never teach it, the Church instructed by them did not practise it. *Lactantius* sets before us the maxims and practise of Christians in those times by these noble words, *Defendenda Religio est non occidendo sed moriendo, non sævitia sed patientia, non scelere sed fide.* Religion is to be defended, not by killing but by dying for it, not by cruelty but by patience, not by mischief but by Faith. Thus St. *Peter* and St. *Paul* and the rest of the Apostles; thus did the brave *Theban* Legion defend their Religion, tho able to defend

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it with Sword (as is testified by *Tertullian*) if the Spirit and Doctrine of Christ then steering the Church had permitted it.

A particular person to defend his life, say you, may kill by way of prevention an unjust aggressor that pretends to take it from him; to this purpose you quote Divines and Civilians, and from thence you infer two consequences, the first, that likewise a community or society may war against and destroy another society, from whom it fears the like destruction; the second consequence is, that a private person or a Society may also by way of prevention set upon and kill another whom he suspects doth intend to take his religion from him. You abuse foully the Doctrine above mentioned of Divines and Civilians by misapplying it; both your consequences do not only contain a perverse Doctrine against right Divinity and Christian discipline, as now declared, but also do trespass against the rules of Logic. The former because it is not so easie to surprise a whole society largely dispersed, as it is to surprise one particular person. Evidences requisit to qualify a prudent fear, such as may justify a preventing onset, may not so easily be found against a society: the threatning words or purpose of one particular or more in a society, giveth not so much assurance of the purpose or intention of the whole society, as the words of a particular may give of his intention. Besides the killing of one particular is not so criminal and hainous, nor so much exposed to an oppression of innocents, as the killing and destroying of a whole society is: therefore

fore its no lawful conſequence, a particular perſon may killby way of prevention another that he fear will kill him, *ergo*, a ſociety or great party may likewiſe by way of prevention deſtroy another from whom it fears the like deſtruction.

Your ſecond conſequence above mentioned, that if one to defend his life may kill an other that pretends to take it from him, he may likewiſe kill him or them, that intend to take his Religion from him, this conſequence alſo I ſay, beſides the perverſe Doctrine it contains, is a faulty piece of Logic: it is not ſo eaſy to take his Religion from a man as his corporal life. Your Religion may not be taken from you by a ſurpriſe, or when you are a ſleep, or againſt your will, as your corporal life may be. Wherefore the ſame prevention cannot be neceſſary or lawful for the preſervation of both. Any that hath true Religion in him, due love to God, and a ſincere and ſerious deſire of his own happineſs, muſt take the loſs of his corporal life for his Religion, to be the greateſt gain he can make, it being the greateſt ſecurity he can have of gaining life and glory everlaſting for his Soul and body, as our Saviour hath declared. And is it not a deſirable exchange to leave a painful ſhort and wretched life, for a glorious bleſſed and everlaſting one? Much he hath in him of Earth, and little of Chriſtian Spirit, who would not wiſh to be diſſolved, if he were ſure to be after his diſſolution with Chriſt. The only reaſon that can juſtifie a fear to dy and part with this miſerable life, is the uncertainty of what may be our doom in the other, and the hopes of ſecuring a

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good one by further living: but when a ſecurity is given to paſs by death to a life everlaſting (as Chriſt gives to ſuch as die for God and his holy Faith) what Chriſtian conſideration can juſtifie a fear to ſuch a death, ſo far as to kill thoſe that intend to bring us to it?

Truly *N. N.* I have ſo much of kindneſs and true friendſhip left in me for you, as made me ſorry, and not a little troubled to ſee ſuch pernicious Doctrines as theſe, contain'd in your book. I took you for a Man better principled, and if I had perceived any ſuch errors in your converſation at the time of our acquaintance in *Spain*, I would have refuted them, and ſhewed my diſlike to them, as freely as I do now. I am willing to imagine, that *non ex tuo hæc dicis*, that it is not your own deliberate ſentiment, but impoſed upon you by ſome of thoſe fiery emiſſaries of *Rome*, who will not ſtick to go through ſtreams of blood to extend the Popes power, and their own earthly advantages with it, under the color of Catholic Faith. But by what is ſaid hitherto, and will be further confirmed in the diſcourſe following, it will eaſily appear to the unbyaſſed Reader, that it is no want of true Catholic Faith in the Church of *England*, nor any true zeal for it in the Roman Court, makes them diſturb thus the peace of theſe Kingdoms, obſtinately endeavouring the ruine of them.

And if the *Iriſh* be not quite given over to the Spirit of deluſion, they will look upon all bloody ſuggeſtions of this kind, as proceeding from him that was the firſt author of rebellion in Heaven, and upon earth, and a *Murderer*

From the beginning [a], and they will accordingly reject and deteſt them not only for [b] *conſcience* (which ought to be the principal motive) but alſo *for wrath*, remembring the ſad effects of Gods wrath againſt them in each one of their ſeveral rebellions whether for Religion or for any other cauſe.

[a] Joh. 8. 44. [b] Rom. 13. 5.

CHAP.

CHAP. XXI.

A Concluſion of my Diſcourſe with N. N. *with a friendly Admonition to him.*

SIR. if the ſevere Decree of your Church prohibiting to the common ſort the reading of Controverſial writings, doth not comprehend you alſo, I hope you will beſtow an attentive reading upon this Book for our old friendſhips ſake, but more for the love of Truth: and if you have not made a firm inflexible reſolution of not yielding to any evidences, be they never ſo clear, that may juſtify the way I took, or diſcover the errors of that which you are in, I may expect that by reading this Treatiſe, you ſhall find that I am not in that deplorable condition by my change which you ſeem to imagin. That by it I have not forſaken the whole houſe of God, as you ſay, but removed to the ſoundeſt and ſafeſt part of it; that I have not deſerted the Society of the holy Fathers of the Church, nor am become an aſſociat of Heretics, having come to a Church where I find as much veneration and ſtudy of thoſe Fathers, and as much averſion to the Hereſies you mention, as ever I ſaw among you.

And if you read further the ſecond Part now to follow of this ſame Book, you ſhall find that I did not forſake the Communion of the Roman

Church without grave and urgent reasons forcing me to it. Those reasons I have laid open in my first Sermon preached at *Dublin* and printed; great labor and study hath bin emploied in answering them: yet if you bring indifference with you to read my reply to that answer, you shall find that my reasons alledged do still remain in their force, and that the errors I refuted are further discovered, and cleared by occasion of the defence made of them. But if you resolve either not to read my Book, or bring to the reading of it a firm purpose of not yielding to any reason that may oppose those sentiments you are prepossest with, then my labor is lost as to you: but I hope not so as to others more rationally disposed. The word of God is a grain of seed, and brings forth its fruit in time differently according to the different disposition of the subjects it meets with: but especially I hope that my endeavors will avail me with God, in whose presence I write with sincerity what I understand to be conformable to his holy Word & Will, and with a constant desire in all these scrutinies to satisfy my own conscience principally of the righteousness of the way I took, and to help others also to the knowledg of the same truth.

When St. *Paul* was brought before King *Agrippa*, and the Governor of *Judæa*, *Porcius Festus*, to give account of himself and his Religion, he gave it so full, that *Agrippa* said, *almost thou perswadest me to be a Christian*: To which the great Apostle replied, *I would to God that not only thou, but all that hear me were such as I am, except these bonds*,

bonds, Act. xxvi. 29. If you read with indifferenc and attention, the account I give of my reſolution, and of the Religion I embraced, I am perſwaded (whatſoever your outward expreſſion may be) it will work upon your mind a motion like that of *Agrippa*. And if you ask whether I would have you do what I did in this point, I ſay freely (as St. *Paul* did ſay to *Agrippa*) that I would to God that both you and your brethren did take the like reſolution; but that it may be with leſs difficulty and reluctancy then I had, and with leſs croſſes and dangers for doing it.

You tell me I am old; and I have many reaſons to believe it by my long continued infirmity of body, but I remember the time, when you called me a young man, and your ſelf an old man: then I being now old, you muſt be very old; and therefore both of us ought to meaſure our reſolutions and doctrine with the rules of Religion, and the intereſt of Eternity, rather then with thoſe of earthly policy and temporal Advantages, in which we can have but a little ſhare, and a ſhort enjoyment. How then come you to ſpeak to me of the loſs of Friends, and of infamy got by my change? If it hath bin for the beſt in the preſence of God, and I am certainly perſwaded it was, I have got by it the grace and favor of God, and given joy to his Angels; and this applauſe is to be preferred before that of the earthly friends you ſpeak of. I am much afraid that the fear of temporal ſhame and dammages is too ſtrong with you, and many others of your party to keep you from following truth, and

from ſearching after it with due care: I found it to be ſo in my ſelf (I confeſs my weakneſs herein with ſorrow, humbly craving pardon of God for it.) The fear of ſhame and loſs among men, more then any ſuperior conſideration, made me ſtruggle along time againſt the inward callings of God from my former errors, and to uſe all means poſſible to ſilence the cries of conſcience; but the more I laboured and ſtudied to allay them, the more force they got; and when I ſaw clearly by a ſtrict inquiry, that they were indeed from God, I yielded to them, notwithſtanding my natural reluctancies, and the heap of ſhames, croſſes, and dangers which I ſaw in the way, *looking upon Jeſus the Author and finiſher of our faith, who for the joy that was ſet before him, endured the croſs deſpiſing the ſhame*, Heb. XII. 2.

In the life and doctrine of Chriſt we ſhall find Leſſons of this kind, but never in the dictats of nature. How would you imagine it ſhould be a natural inclination, that a man in his declining Age, ſhould change a ſtate of quiet, honor, and plenty of all things neceſſary for humane life, into another of troubles, croſſes, affronts, no certainty of a competent lively-hood, and a certain and continual danger of loſing his life. This was my condition at my change of Religion, and I may better declare it to you then to many others. You can remember in what degree of honour, applauſe and commodity I was where you knew me, plentifully aſſiſted with all things neceſſary, without any care or trouble in procuring them. Of temporal bleſſings I could deſire no more. Neither would I at any time, tho

tho I had a choiſe of fortune given to me.

To this condition I might at that time have returned with ſome ſpecial aſſurances of good reception, when I came over to the Proteſtant Church, without any bargain made or promiſe had of a livelyhood, relying ſolely upon Divine providence, that is never wanting, to ſuch as truly confide in it; and with certain knowledge that I was to ſuffer croſſes, calumnies, curſes, affronts, falſe teſtimonies and conſpiracies againſt my life and credit, of all which I found a plentiful ſtore as I expected: and you tell me that my change was a work of Nature not of grace, one of your very ill grounded aſſertions. I pray conſult the caſe with your own natural inclination, and be ingenuous. Do but imagine your ſelf a little while makeing ſuch a change as I did, and undergoing for it the like danger and dammages, (as probably you ſhould, if the caſe did poſſibly happen,) certain I am that your nature would repreſent to you ſuch horrors in the caſe, that if all the Angels in Heaven did come down furniſhed with the moſt divine reaſons to perſwade you to it, you would take them all for ſo many Devills, and their reaſons for abſolute Madneſs.

Thus much I can tell you of your own nature: but what grace may work upon you, God the author of it only can tell: and whilſt you do not feel this motion upon you ſo ſtrong as to forſake errors (tho known) upon the hard terms now mentioned, I pray ſpare your ill grounded ſevere cenſures againſt others, that

God

God moves to undergo those difficulties for the truths sake. Moderate your inconsiderate Zeal, and if you will govern it well, read unpassionately what is written here, and is to follow in this Book, whereby you shall perceive how far mistaken you are in many things about your self and others. And whereas you acknowledg your self to be neer the end of this mortal life (as a man of your age must needs be) leave to your Friends and Brethren that Legacy, which your good Saviour Jesus left, and with repeated earnestness commended to his Disciples, saying * *Peace I leave with you, my peace I give unto you.* Endeavour first to make peace with God by due acknowledgment and repentance of your sins and errors, and then endeavour to sow peace in the hearts of your hearers. Make it your business to quench, rather then to blow up the fire of dissentions and animosities: have a real pitty for your poor Country bleeding and groaning under wounds received in barbarous wars and broiles, stirred up by blind fiery Zelots. Pour into those wounds the sweet oil of peace; breed in the people by all the means you may, charity with their Neighbours and Loialty to their Soveraign: thus will they recover those blessings, which the bitter Spirit of hatred, envie, revenge, and ambition hath robbed them off in former times; and thus will you and other inspirers of peace and charity, compass that great blessing reserved for *peace ma-*

* Joh. 14. 27.

kers.

kers, *that they ſhall be called the Children of God*[a]. *And now the God of peace be with you*[b] whilſt I turn my face to a ſcold, and after to a Sophiſter, to vindicate truth from the aſſaults of both.

[a] *Math.* 5. 9. [b] *Rom.* 15. 33.

CHAP.

CHAP. XXII.

A check to I. E. *his ſcandalous Libel, and a vindication of the Church of* England *from his falſe and ſlanderous report of it.*

ALL that ſaw *I. E.* his ſcolding Libel, agree in ſaying it deſerves no anſwer: But none will deny it deſerves a check. And what check can be ſo ſenſible to the Author (if he has any ſenſe in him) as to lay before his eies a piece of his own work? St. *Jerom* in the beginning of his Book againſt *Jovinian*, to render the man ridiculous, produces a parcel of his frantic phraſes, and cries at them with his wonted ſharp eloquence, * *Rogo quæ ſunt hæc portenta verborum, quod deſcriptionis dedecus? nonne vel per febrem ſomniare eum putes, vel arreptum morbo phrenetico Hippocratis vinculis alligandum?* Tell me I pray you what monſtrous words are thoſe, what ſhameful contexture of ſpeech? would not you think the man to be dreaming in a fever, or raving in a phrenſy fit to be put into the ſhackels of Hippocrates? The words of *Jovinian* related by St. *Jerom* are indeed ridiculous and abſurd; but if we compare them with thoſe of our Libeller, *I. E.* we ſhall find this latter to have outdon *Jovinian* by very great odds. He ſaies he will vindicate the *Roman* Church, *from*

* S. Jer. l. 1. adverſus Joviniamum, initio.

the

the most mysterious and foul aspersions and railings of the ignorant overweaning, and overbiassed scioliſt Sectaries, (not to mention some words thereabout worse then ridiculous) *he will seasonably controle and give a check to the disingenuity, spiteful malice, veneme, and brawny-fac'd impudence of that renowned wight, vile Apostate, and professed Enemy to Christ, Andrew Sall, to dash back all his shameless affronts, and thundering balling strains of profound, and wonderful nonsense* &c. He will not have men to trust the Conduct of such *Mountebanks, and runnagate vagrant Apostates.* If St. *Jerome* did see this rich piece of Rhetoric, would he not cry out, *Rogo quæ sunt hæc portenta verborum, quod descriptionis dedecus?* Certainly when the man spoke of *shallow Mountebanks, impostors, and runagate vagrant Apostates,* that *could bear no fruit, whilst united to the stock,* he had his imagination placed upon some of those his running friers, that in their travels of a year or two, will view *London, Brussels, Prague, Cracovia, Stockolme, Paris, Madrid, Rome, Florence, Jerusalem, Grand Cair,* and more Courts or places of fame if to be found, and will return as wise as they went, but commonly worse, loaden with Fables, and furnished with the most corrupt customes of all the places they ran over. To men of this kind, his description of *runnagate, vagrant, shallow Mountebanks,* &c. may seem more suitable then to one who in 26 years for his residency in *Spain,* never went out of the Province of *Castile* where he entred first, nor took so much liberty, as to view *Madrid,* or the famous Escurial not far from him, when o-

thers

thers made long voiages to ſee them; having ſpent the aforeſaid twenty ſix years thus, (as is known to many.) Two years, retired to exercise of devotion, ſeven years in learning Philoſophy and Divinity, and the 17 remnant in public teaching without intermiſſion; Firſt *humanity*, Poetry, Oratory, Hiſtory, Coſmography in the Colledges of *Numacia* and *Villagarcia*; Then Philoſophy, Logic, Phyſic, Metaphyſic, &c. in the Colledg of *Pamplona*; and *Divinity*, ſcholaſtic, Moral, Polemic or Controverſial in the Colledges of *Pamplona*, *Palencia*, *Tudela*, and *Salamanca*, joyning with theſe functions of continual teaching (which in thoſe parts are exceedingly laborious) the practiſe of very frequent preaching, together with a conſtant and eager ſtudy of holy ſcripture, counſels, Fathers, and Hiſtory Eccleſiaſtic, in which kind of ſtudy I had alwaies my chief delight, when duty and employments enjoyned upon me, forced me to the ſtudy of thoſe other faculties. And is this to be a vagrant perſon, that could bear no fruit united to the ſtock? what fruit would the man have me bear?

But what if we refer him to himſelf few pages after ſaying (ſtill exceſſive) that before I was *vir Apoſtolicus*, *a moſt reſplendent ſtar in the firmament of the true Church* &c. now plunged in all the contrary vices, and cries, * *quomodo obſcuratum eſt aurum, mutatus eſt color optimus?* how is the Gold become dim, how is the moſt fine gold changed? Truly I am to return the ſame queſtion upon him, How came this change, or

* page 27. ‡ Thren. 4.

how

how came he to know it? For I feel no other change in me but to the better; to a quiet of conſcience, and full ſatisfaction that I am in the right way of worſhipping God. But I find in his own words an anſwer to all, he ſaies I was before *vir Apoſtolicus*, now *Apoſtata vilis dictus*, a vile Apoſtate, not really, but *called ſo*: and by whom? by a party, which I prove by demonſtrative reaſons (not railing at random as *I. E.*) that they have apoſtatized from the true faith and Doctrine of Chriſt in ſeveral points, as evidenced both in my former diſcourſe printed, and in the ſecond part of this treatiſe at large: wherefore to be called Apoſtate by them, is to me the ſame, as if I were called a Theif or highway Robber, by one that is ſuch himſelf, I knowing my ſelf to be an Alien from thoſe practiſes; or as if I were called an Infidel by a *Turk* or *Pagan*. If I was induced to make a blind vow of blind obedience to the *Pope* of *Rome*, and his Miniſters, I made a former vow of Religious obedience to God and his holy Laws in my baptiſm: if I find the latter vow made to the *Pope* not to conſiſt with the complyance of the former made to God, (as I found clearly not to conſiſt) then muſt I ſtand to my former vow made to God, and reſcind the latter made to the *Pope*.

If this Libeller were contented to rail at me, his guilt had bin leſs, but he extends his inſolent foul language to the whole Proteſtant Church, belching out ſtreams againſt it, I know not which more, of brutiſh ignorance, or helliſh malice, in moſt notorious calumnies. * *You deſerted a Church*

* *Pag.* 30

(saies he) *in which only is Faith, Religion, Priests, Sacrifice, Altars, Sacraments, and real remission not only of originall sin, but also of actual mortal sins, all which is excluded and exploded and quite abolished by your Protestant Sect.* And all this he bables out boldly without giving one word of reason for all or any part of it: but I have proved with clear demonstrative reasons from the beginning of this Treatise, that in the Protestant Church we have and do profess the same true Catholic faith and Religion, which Jesus Christ and his Apostles taught, and was professed by the Church first called *Catholic*: That we have a right Hierarchy, and due ordination of Bishops Priests and Deacons; and therefore a due administration of Sacraments and remission of sins both original by Baptism, and actuall by contrition, and also by absolution upon confession, not only allowed, but commended and enjoyned to our people, and practised by many; if neglected by others, its their fault not of our Church; and of the horror some have to this practise, wee may well say your Church to be the cause, by its intolerable tyranny over consciences, as well in the reservation of cases, to be absolved only by Prelates, or by the *Pope*, as in the difficulties daily added touching the mode of Confessions, and circumstances to be declared in them, which deters many even from the right use of it, and is thought to be occasion of more loss then gain of souls among you.

He tells me, * that *I know in my conscience that the Protestant Sect doth place all happiness, in the*

* 63. Page

pleasure

pleasures, honours, liberty, and contentments of the body, and obstructs all means and waies to vertue, to Sanctity, Piety, Mortification &c. and doth stifle the fear of a living & dreadful God, and all this likewise without any proof of it. Was there ever seen a more desperate insolency? false prophet, who dost pretend to dive into the inward of my conscience, known only to God and to my self. I will declare to the glory of God, and edification of the Christian people, miserably deluded by such Slaves of fury and lies, what I know in my conscience to be true, That in the Protestant Church I saw more practise of solid vertue, piety, and devotion, and of the fear of God, more apt means used to purchase those vertues (both by the doctrine of our Church, and by the ordinances of our state) then ever I saw among the Romanists.

Since my coming to the Protestant Church, my constant habitation has bin in *Trinity* Colledg of *Dublin*, where I see more practise of sobriety, devotion, and piety then ever I saw in a Colledg of so many young men on the Romish side. Three times a day they go all to prayers to the chappel at six in the morning, ten at noon, and four in the evening, with admirable reverence and attention; their Prayers, most grave and pious for all purposes, and for all sorts of persons, they say kneeling, the Psalmes standing, and the sacred Lectures they hear sitting reverently and bare-headed, with a respect due to the Lessons used by them, sacred indeed as taken out of those blessed fountains of Living waters of the old and new Testament, not out of the broaken Cisterns of Romantic Legends, all being read in a voice au-

audible, and language intelligible, and thereby ſutable to the edification and inſtruction of all the people preſent.

The ſame order and ſtyle I ſee obſerved in the Palaces of Princes and Prelates, and in the houſes of Gentlemen and godly perſons, all the family being called to pray together in the Chappel or other decent room of the houſe, after the manner now declared. When I come to the Royal Caſtle or palace of *Dublin*, there I ſee the Lord Lieutenant of *Ireland* (to whom a judicious *French** writer gives the Chief place among all the Viceroyes of Europe) with all his flouriſhing family, and many Nobles attending on his Excellency, break off diſcourſes and buſineſs, tho weighty and ſerious, and anſwer the ſound of a Bell calling upon all at ſet hours to prayers in the Chappel, to which they aſſiſt with ſingular piety and gravity. If I look upon the people flocking to their public Churches on holy daies, the very ſilence and modeſty of their carriage in the ſtreets gives me a Teſtimony of their inward good diſpoſition: and when they are come to the Church, each one retires to his reſpective ſeat, all being decently ſevered to avoid confuſion and diſorders. Divine Office is performed in a moſt grave and decent manner, all fitted to the benefit and ſpiritual food of ſouls, ſo as if any Hymn or Pſalm be ſung, with more exquiſite muſic, the Chanter or ſome other of the Quire admoniſhes the people what Pſalm or verſe is to be ſung, that ſeeing it in their

* Georg Fournier in geograph. li. i. cujus præcipua inter omnes qui nEuropaſunt Pro reges eminent authoritas.

Books

Books they may be furniſhed with the ſenſe, that thereby the muſic may work better on their minds to devotion; ſo great a care is taken, that in all we pay to God *rationabile obſequium* a rational ſervice with ſenſe and feeling of what we do.

What if I conſider the admirable devotion and reverence wherewith they go to receive the ſacred Communion, far greater then ever I ſaw with Papiſts, tho pretending to believe ſomething more, (they know not themſelves what) about the preſence of our Saviour in that Sacrament, then Proteſtants do. A ſpectacle of this kind, certainly grateful to God and to his Angels, which I ſaw in Chriſts Church of *Dublin* on Reſurrection Sunday laſt year, ſticks faſt in my memory with joy. The moſt Reverend the Lord Arch-Biſhop of *Dublin*, Chancellor of *Ireland*, having performed the Communion office with ſingular decency and good order, he took himſelf firſt reverently the ſacred Communion and gave it to the Miniſter of the Altar, then to the Lord Leiutenant, to the Peers and the Roial Council, and to a numerous concourſe, all receiving it with ſingular devotion, having for aſſociates in giving it the moſt Reverend the Arch-Biſhop of *Armagh* Primate of all *Ireland*, the Right Reverend the Biſhop of *Meath* the chief of the Biſhops of *Ireland*, after the Metropolitans, and three dignitaries of the Church, Doctors in Divinity, to adminiſter the Cup, § each one making a Godly brief exhortation to the receiver for a due receiving of it, the Lord Arch-Biſhop having read at

the Communion Table a grave and pious Homily, exhorting to a right preparation for receiving that venerable Sacrament, as is usually don in all Churches, upon such an occasion.

Go now Mr. *I. E.* and compare these practises of piety, and devotion with your number of *Ave Marias* ran over Beads of stick or glass sitting or walking, and mixing with them several talks to the people about you, with your Mass mumbled over in hast, and the people thronging to have a sight of the Priest; and a touch of the holy water, without understanding a word of what is saying. This is your ordinary course of devotion, and spiritual assistance given to your people (if some particular persons will not provide otherwise for themselves) and you speak to me of your *deiform intensions of ravishing devotions*, &c. I saw much of those devotions among your Extatics, and in them much of delusion, cheat, and vanity, I wish I may never see more of them.

What shall I say of the preaching used in the Protestant Church truly Apostolic and godly, all delivering *doctrinam sanam & irreprehensibilem*, sound and blameless doctrine. I may say with truth, that I never saw a Protestant preacher, yet giving a Sermon, that was undecent or unbecoming that place: not so with you. There would I see frequently shewers of nonsens madness and blasphemies preached; one to magnify his order will make his Frier a Cherubin, another to out go him will make his a Seraphin, and another thinking that but a small purchase will set up his Saint higher then Jesus Christ

Christ and the holy Trinity, with other desperate essaies, like those I produced above, chap. 26. This lofty style certainly you missed in me when you tell your reader, that tho I was a professor of Divinity, yet not of any *solid intensive learning*; and in all the Doctors of the Protestant Church, when you stile them *ignorant Scioliſts*. Good Lord, who knows them and knows you (as any may by your goodly Book) what will he judg of your presumtion?

Finally, will you tell me, what purchase did you expect to make by your defamatory Libel? to get the credit of an eminent Scold? I confeſes you deserve it, and the higheſt chair appointed for persons of that quality. And as for me you have confirmed me in the esteem of the election I made, and in the acknowledgment of the great mercy of God, in drawing me out of a Congregation where the spirit of fury and untruth animating all your Libel is countenanced. If we are to believe you (and shall we?) you had the boldness to present it to a most illustrious person, whom I forbear to name for very reverence, fearing an offence even in mentioning that so durty a piece of Paper should be put into such hands. You tell us moreover, that it was publiſhed by the approbation of your Superiors. If it be so, certainly *God has turned the counsel of your Ahitophels into fooliſhneſs* Let any man that hath not lost his wits judg, whether it be tolerable that men, who profeſs to be poor and humble, should speak so scornfully and contemtuously of so great and illustri-

Pag. 56. In Epiſt. de dicat.

ous

ous a part of Christianity, as we have seen the Protestant Church to be? whether it be prudence in persons complaining that they are persecuted for their Religion, and under the lash of a Protestant Government, to cock and insult upon their masters, with barbarous abusive language, and most gross and manifest calumnies? Mr. *I. E.* knows that in two visits he was pleased to bestow on me, after he had honor'd me with his famous Libel, excusing the harsh Language of it, I told him my discontent was not for any injury don to me, but for the prejudice I conceived such undiscreet writings would bring upon his poor Countrymen and mine of the Romish Communion, of whose welfare I could not omit to be solicitous, and grieve for the harm they have received often by the means of blind Zelots.

Truly I was much pleased with the knowledge he seemed to have of my temper very alien from spite or malice, and of the spirit of the Protestant Church, in coming so freely to me after such heavy affronts published by him against both. I do admire and honor the singular patience and Christian modesty of the *English* Government, in not being to severe as Romanists are (where they can command) in punishing such proceedings, and if Mr. *I. E.* and his council were wise, they should rather honour, then abuse this modesty of their Masters.

When I consider the different procedure of the Protestant Church, and of the *Romish*, with their desertors, I am strongly confirmed in the choise I made. If any person departs from the Pro-

Protestant Church to the *Romish*, they neither curse nor rail, nor plot against his life or credit: they onely commiserate his fall, and pray for him, that God may convert him. Herein appears the spirit of Christ, his meekness and charity. But when any comes from the *Romish* Church to the Protestant, he may be sure to have curses, calumnies, affronts, conspiracies against his life and repute follow him while he lives. A strong point of policy, apt indeed, to terrify weak minds, that they dare not desert their quarrell; but a policy dictated not by that *wisdom that is from above, peaceable, gentle, full of mercy*, &c. *Jam.* 3. 17. but from that other called by the same Apostle, *earthly sensual, devilish.* v. 15. Learned, grave and civil discourses about Religion, such as those of *Isaac Casaubon* with Cardinal *Peron*, and *Fronto-Ducæus*, of *Peter Wading* with *Simon Episcopius* and the like, I shall alwaies, honor, and willingly entertain, but with scoulds I do not love to spend my time. And so I leave you to God Mr. *I. E.* to direct you, while I enter into Lists with an other pretending to subtilty in reasoning the case with me. Which is to be the second part of this Book.

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PART. II.

Being

A Survey of Mr. *I. S.* his Book, Entituled, *The unerring unerreable Church.*

CHAP. I.

An Anatomy of Mr. I. S. *his Genius and drifts, appearing in his dedicatory Epiſtle to my Lord Lieutenant of* Ireland.

THE diſſections of Anatomy diſcover imperfections and diſeaſes in the vitals, and other exterior parts of the body, which a fair skin or cunning dreſs hides from the eies of a common beholder. In like manner, a Scholaſtic examen will lay open the faults and corruptions both in the eſſential and ornamental parts of a diſcourſe, which upon a tranſient view appear plauſible and commendable. Unto a mind clouded with paſſion and prejudice, and the favour of an eſpouſed, or the diſlikes of an adverſe party, the writing of Mr. *I. S.*

may appear without blemish or fault; but an incision being made, the flesh and the skin being cut off, it will be found void of truth in the proposal, of force and form in the argumentation, sincerity in the design, and lastly modesty and ingenuity in the style and terms, which are the several requisites that can make a writing in any degree worth the reading.

This kind of Anatomy I will now take in hand, and by no other art then plain incision, shall with truth and perspicuity discover the fallacies and gross errors of the before mentioned Author, who delivers boldly his judgment upon what he do's not understand; or if he were not really ignorant, yet delivers unsincerely, and misrepresents those things of which he treats: all which I shall demonstrate in the following Chapters.

After several attacks made by *I. E. N. N.* and others upon my small Book, upon my self, and the Church of *England*, comes up confidently to complete the victory Mr. I. *S.* as *Scipio Africanus* to the Seige of *Numantia*, to amend the errors of the preceding warriors. And to appear a *Scipio* indeed in his present adventure, he promises himself so to beset and straighten us, as to make us burn our selves, as the *Numantines* did, to prevent their falling into the hands of the *Roman* Conqueror.

To compass this magnificent design, he proposeth to the Earl of *Essex* Lord Lieutenant of *Ireland*, my good Lord and Patron, in the dedicatory Epistle of his book to his Excellency, that I should be burned for a crime he calls a Blas-

Blaſphemy, wherein all the learned men of the Church of *England* are involved with me, *viz.* to ſay, that the *Roman* Church, as now it ſtands, is not a ſecure way to Salvation. And the executioner of this ſevere ſentence paſſed upon us by Mr. *I. S.* muſt not be the Inquiſitor of *Rome* or *Spain*, but our own Kings Prime Miniſter and Lieutenant in the Kingdom of *Ireland*.

He allow's me ſo much wit, as to know that I could not juſtifie my ſeparation from the Church of *Rome*, if I did hope to be ſaved in it, whereas believing I may, to forſake it, were a formal ſchiſm: thus much of wit he doth very injuriouſly deny to all other learned Proteſtants, ſaying, that all allow the *Roman* Church to be a ſecure way to Salvation, which is to ſay, they are all confeſſedly Schiſmatics.

The inference is but too clear from his Poſitions, confuſedly delivered, if thus ordered, All men that ſeparate from the *Roman* Church, knowing and allowing it to be a ſafe way to Salvation, are formally and confeſſedly Schiſmatics; all Learned men of the Church of *England* do acknowledg and allow the Church of *Rome* to be a ſafe way to Salvation: Therefore all of them are confeſſedly and formally Schismatics. This Theſis Mr. *I. S.* preſents to the Lord Lieutenant of *Ireland* to win his favor.

To clear the ground of all this diſcourſe, and ſee how bold and blind was the attemt of Mr. *I. S.* his charging me with Blaſphemy, ſee the occaſion given to him for it, that in the page 226 of my book (according to the firſt Edi-

tion of it at *Dublin*) rebuking their ordinary vaunt wherewith they delude the ſimple, ſaying that Proteſtants do allow Papiſts may be ſaved, but Papiſts do not allow that Proteſtants may be ſaved, &c. I delivered theſe words following, *but in neither do they ſay truth, for no Learned Proteſtant do's allow the Popiſh Religion in general and abſolutely ſpeaking to be a ſecure way to Salvation, for all do agree in affirming that many of their Tenets and practiſes are inconſiſtent with Salvation, tho ignorance may happily excuſe many of the ſimple ſort, but not ſuch as know their error, or with due care and inquiry may know it. On the other ſide*, &c.

This has nettled the poor man to rage. Happily he found himſelf to be of thoſe who know, or with due enquiry may know the damnable errors of the *Roman* Church. Now I deſire the judicious Reader to conſider, with what propriety of terms Mr. *I. S.* calls it a Blaſphemy in me, to relate this ſentiment of Learned Proteſtants. Tho I were miſtaken, to call ſuch a miſtake Blaſphemy, is extravagant language.

Three kinds of Blaſphemy I find mentioned by *Aquinas* and other Schole-men,

1. To appropriate to God ſomething unbeſeeming,

2. To deprive him of a perfection due to him,

3. To attribute to a creature any of Gods properties. To which of theſe claſſes will Mr. *I. S.* reduce my miſtake, if it be not ſo what I relate of learned Proteſtants? That one of thoſe who ſit in the Market-places ſelling roots, should call it a Blaſphemy in another of her trade,

to

to ſay, that her Turnips came out of *Flanders*, not being ſo, may be a cauſe of laughing; but that one pretending to learning, and a diſputant in divinity ſhould ramble at this rate, I confeſs plainly it ſeems to me intolerable, and a ſad task to diſpute with a perſon of ſo irregular a ſtyle.

But if what I related of learned Proteſtants be ſo indeed, which way comes it to be a Blaſphemy to tell truth? Now to know whether it be ſo, let any that ever heard learned Proteſtants deliver their opinion upon that ſubject, or did read their writings, tell whether he knew any of them ſay, that the Popish Religion in general, and abſolutely ſpeaking, is a ſure way to Salvation, or whether they could ſay it in conſequence to their aſſertions, ever accuſing the Church of *Rome* of Idolatry, ſuperſtition, impiety, &c. crimes certainly inconſiſtent with Salvation, if Ignorance did not excuſe, or penitence heal the malady. The Teſtimony of Learned † *Chillingworth*, well verſed in the Doctrine of both parties, may ſerve for many to this purpoſe, who re'ating, that *Franciſcus à ſancta Clara*, and the Jeſuit his Antagoniſt, among other Learned Romaniſts, do aſſure that ignorance and repentance may excuſe a Proteſtant from Damnation he dying in his error; adds theſe words, *and this is all the charity which by your own confeſſion alſo the moſt favorable Proteſtants allow to Papiſts.* Here we have witneſſes of both ſides affirming, that Proteſtants do not allow Salvation to Papiſts,

† Chillingworth part. 1. c. 2. n. 17.

if ignorance or repentance will not protect them: how then comes it to be ſo great a Paradox in me to tell they ſay ſo; a greater Paradox certainly to ſay it ſhould be blaſphemy to tell it.

CHAP. II.

A Vindication of ſeveral Saints and worthy ſouls, our Anceſtors, from the ſentence of Damnation paſſed upon them by I. S.

TO render me odious to my Lord Lieutenant, to my own kindred, and to all good men, he pretends that I adjudg unto Hell his Excellencies Anceſtors, my own Anceſtors, *St. Bernard*, *Aquinas*, and other holy men. The ground he alledges for fathering this ſevere ſentence upon me, is, that I ſhould ſay, *that in the Popiſh religion none may be ſaved*, and which is more intolerable, *that there is no Salvation in the Catholic Church*. All men that know my Principles and Temper in writing and ſpeaking, will admire the impudence of this man, imputing to me ſuch deſperate rude Poſitions; That none may be ſaved in the Romish, or Popish Religion, I never ſaid with that generality, but with a limitation, leaving a gate to Salvation for innumerable good ſouls, and for the holy and renowned men he mentions, as I ſhall now declare.

To declare for damned all the adverſe parties of

of Christians without distinction, is a rashness I ever abhorred, and constantly opposed in the Romanists, when I was on their side, and which I would not imitate against my present adversaries; much less did I, or could I say, that there is no Salvation in the Catholic Church, out of which I expect no Salvation for my self or others.

I have said indeed, and proved with reasons which *I. S.* will never solve, that the *Roman* Church, according to the present profession and practice of it, is not a safe way to Salvation, generally and absolutely speaking; that many of the Tenets and Practises of it, are inconsistent with Salvation, in such, as understanding the error of them, do continue to embrace them. This I have said, and will maintain at all times, by the help of God, and truth; but how different this is from saying, that *in the Roman Church a man may not be saved, and that there is no Salvation in the Catholic Church*, any man of common sense may easily conceive; and withall judg, how unpleasing a work it is, to spend precious time in debating with a man of so confused brains and ill digested expressions. Now therefore, the foundation laied for the censure of Damnation passed against those Saints and renowned men not being from me, but from the fancy or fiction of *I. S.* it remains that he is the Author of that malignant Censure: my work will be to vindicate the persons injured from that cruell sentence, by shewing that it is not a consequence of my opinion above mentioned, own'd and confirm'd by many thousands of Learned and pious men.

The ſtreſs of his Argument, and where he hopes to be more ſucceſsfull is, what concerns *Thomas of Aquin.* He ſayes, that the Sanctuary of ignorance which we allow to others for eſcaping Damnation can not avail him, being well verſed in Scripture, and an eminent Maſter in moſt Sciences; and ſo he conceives his Damnation unavoidable in conſequence to my forementioned poſition, and the commmon ſenſe of all the reformed Churches; and thence proceeds to ſound a Triumph as to a manifeſt victory. But if Mr. *I. S.* his Logic makes a Demonſtration to him of this conſequence, it do's not to me, nor will to any ordinary Logician, that underſtands the terms and ſtate of the Queſtion. If he do's not know how to ſave *Aquinas*, and ſeveral other good learned men of the *Roman* Church, from damnation, in the opinion of ſo many thouſands of Learned men of the Reformed Churches, I can and will teach him. I am not of thoſe fiery ſpirits, reproved by the Royal piety of King *James*, who affirm, that in the Popiſh Religion none can be ſaved, as Mr. *I. S.* do's falſely and maliciouſly to his own knowledg impoſe upon me. I incline with my ſtudy and wiſhes, and more willingly deliver my opinion for the Salvation then for the Damnation of men, when by the leaſt probability induced thereunto.

And firſt for *Aquinas* and other learned men of his time, I thus plead; The errors and foul practices of the *Roman* Church were not ſo many then, as now: they increaſe daily. They have not bin ſo known, and cleared in the Cruci-

Crucible of public oppoſition; none dared to check them; and ſo they kept credit. The impoſtures, fallacies and abſurdities of Mr. *I. S.* his book, will not be ſo well known to his proſelytes poſſeſſed with prejudices, and to others that ſee it alone, as to indifferent perſons, that will conferr it with my exceptions againſt it; ſo it is with thoſe erroneous tenets that began to be in uſe in *Aquinas* his time, or ſomewhat before, and were not oppoſed.

Secondly, for many learned men even of our own time, which ſeems more difficult, I ſay invincible ignorance may be pleaded. For which I advertiſe, that invincible Ignorance (according to the common uſe of Scholes and our preſent purpoſe) is not that which by no means abſolutely poſſible may be avoided, but ſuch as one may not remedy by means obvious to him according to his ſtate and condition In this ſenſe Shepherds and the like in *Spain* and *Italy*, that want inſtruction for knowing the Creed or Ten Commandments, are commonly excuſed upon the account of invincible Ignorance, and the fault laid upon their fathers, maſters, or curates. In like manner I ſay many profeſſors of philoſophy and divinity in *Spain* and *Italy*, may be invincibly ignorant of the malice contained in the erroneous Principles they profeſs, having ſucked them in their tender years, as divine verities proceeding from a living reputed Infallible Autority. They never heard them controuled or examined, no books written againſt them were permitted to come in their ſight. They were taught, it was a ſin to doubt of the truth of their tenets

tenets; *ergo* those men wanted the ordinary means of instruction, and consequently may have the refuge of invincible Ignorance.

All this I know to be so by my own experience. Having lived in *Spain* many years, and having had, for several of them, licence from the Inquisitor general to read all manner of prohibited books, the prohibition was so severe, that I could never find one book of a Protestant to read. And even in *Ireland*, where more liberty may be expected, there is a severe prohibition of reading books opposing the *Romish* tenets; which appeared particularly touching that small book I published. For offering it to be read by a Romish priest, Vicar General of a famous Church in that kingdom, that he might see I did not without consideration and reason what I did, he desired to be excused from reading it, fearing it would raise in him doubts which he could not solve: and this injunction being so severe upon persons of that degree, must be more indispensable upon the vulgar.

Means of instruction for knowing their errors being thus carefully prohibited to them of the Romish Communion in all times and places, we may favorably conceive, that many of them both learned and unlearned may have the excuse of invincible Ignorance, the sin lying upon the Statists, that for temporal ends do debar them from the means of healthful knowledg.

One touch more in favour of the learned. Very many of them having bestowed the flower of their age in studies of Humanity, Philosophy, and

and Divinity ſpeculative, are taken up, and often kept all their life time teaching thoſe faculties, without ever reflecting upon, or having means to know the errors of their Church in the points controverted. They take them upon the credit of their inſtructors, for infallible verities, being continually beaten into their ears, with horror and execration againſt the oppoſite doctrine. And how great the power of education and prejudice is, let the Dominicans and Jeſuits teſtifie. How fierce and eagerly doth each one act and opine for the Schole he was educated in, and againſt the oppoſite?

By this it appears how vain the Triumph of *I. S.* is, as if in my opinion all learned men dying in the communion of the Church of *Rome* were damned to hell. We have ſeen that impious ſentence to be a product of his fancy, no conſequence of any doctrine of mine. More raſh and wicked was his attemt in caſting the like ſentence of Damnation upon thoſe glorious Saints and great Doctors of the Church, St. *Auguſtin*, St. *Jerome*, St *Chryſoſtom*. What have they to do with his errors, to be damned for them? Strong oppoſers, no Patrons of them were they; as partly I have already, and after will more fully declare.

It appears likewiſe by this diſcourſe, how ridiculous his charge upon me is, of contradiction and ſpeaking againſt my conſcience in calling *Thomas Aquinas* a Saint. I have declared how that doth conſiſt with, and contradicteth not what I have delivered, touching the unſecurity of Salvation in the Communion of the *Roman* Church;

Church. He pretends to render me guilty in the Tribunal of the Engliſh *Inquiſition* for calling *Aquinas* a Saint; but the inquiſition of *England* is not ſo rude as that of *Rome* in denying common civility to men, and the honorary Titles cuſtom do's allow them. He may as well accuſe the compilers of the *London Gazets* for giving to the *Pope* the title of *Holineſs*, and will have as much thanks for it, as for his preſent impeachment of me for calling *Aquinas* a Saint. We do not take it for a certain proof of holineſs to be canonized in the Church of *Rome*. Many of their own more learned writers deny it to be unerreable therein. It is not merit only gets that honor there. And tho we know all this to be ſo, we do not grudg to call thoſe Saints we find by cuſtom to be called ſo.

And by all that is ſaid hitherto, we may ſee and wonder how rare the boldneſs of this man is, to term it Blaſphemy in me to relate the common opinion of all learned Proteſtants, or to conſent to it; and to propoſe to have us all burned for it, by ſentence of our own chief Governor: to pretend for this wicked attemt, the Autority of our Soveraign King *James* of glorious memory, whoſe Decrees and ſentiments herein I do moſt willingly obey, and conſent unto: to impoſe upon me an opinion I never uttered by word, or writing, nor ever harbored in my thought, *that there is no Salvation in the Catholic Church; that her errors are inconſiſtent with Salvation*; to clip my words, and force them againſt my will and well declared meaning to his malicious purpoſes.

And

And notwithſtanding theſe enormous exceſſes and abſurdities of his ſpeech, his preſumtion is ſo blind, that he concludes his Dedicatory Epiſtle, ſaying, that tho his Treatiſe contained nothing elſe but this check he gives to me, it muſt be grateful to his Excellency. If this addreſs were made to a weak or dull perſon, it were yet criminal enough; but preſented to ſo deep a judgment and well known wiſdom as that of my Lord Lieutenant, pardon me ſacred laws of modeſty, if I ſay its a very inſolent boldneſs. But now to our chief caſe in Debate.

CHAP. III.

Mr. S. *his cold defence of the Infallibility of his Church examined.*

BOTH in my Declaration and in my printed Sermon or diſcourſe againſt the errors of the *Roman* Church, I ſignified, that the only anchor left to keep me in the communion of it, after a ſtrong apprehenſion of its erroneous Tenets, was the opinion of Infallibility granted to that Church, and the Head of it; But that anchor being cut off, and a clear diſcovery made of the fallacy of their pretended Infallibility, I ſet open my eyes and heart to receive the light which God ſent me in his holy Writ, to diſcover their pernicious errors, and declare for his truth againſt them.

My adverſary, preceiving this to be the hinge all the Fabric go's on, and that if I were perſwaded to that Infallibility, I would blind my eyes and follow, without any further diſpute, the conduct of ſuch a Guide, goes about to ſet up the ſaid Infallibility with all his power, and ſo entitles his book, *The unerring unerreable Church.* But his way to compaſs his deſign is very odd, which is, yielding to my firſt and main attack upon it, that is the uncertainty of ſuch an Infallibility to aſſiſt them, which I proved by the diſconformity of their Authors in aſſert-

ſerting it, and the weakneſs of the grounds they produce for it. But Mr. *I. S.* in the page 167. gives me leave to believe what I pleaſe therein; *Its no article of faith, ſaith he, that the Pope is infallible. If he miſliked that doctrine, he might have denyed it, and remain a Catholic.* *A Catholic* I may remain, and do, but not of their communion, that Prop failing for thoſe *ſtructures*, which I ſaw clearly to be ruinous without it.

It is an intolerable cavil to ſay I ſhould ſpeak of the *Pope* alone, or of the *Roman* Dioceſs, to delude the Reader with impertinent Digreſſions, as often he doth, I having clearly expreſſed my meaning to be, that neither the *Pope* alone, nor in a Council (ſuch as that of *Trent*,) nor the Congregation under his obedience are infallible. To ſay the ſaid Congregation ſhould be the Church Univerſal, (which I allow according to St. *Pauls* Expreſſion, to be *the pillar and ground of truth*) is an arrogant begging of a concluſion which will never be allow'd to them, all Chriſtian Churches that differ from them, which are far the greater part of Chriſtendom, crying againſt their blind preſumtion in appropriateing unto themſelves the name of the *Catholic Church.*

That the Church truly Univerſal, compoſed of all believers in Chriſt, whether diffuſive, or repreſentative in a Council truly Oecumenicall and free, ſuch as were the firſt four General Councils, (and ſuch as was not the Councill of *Trent*) is to have the aſſiſtance of the holy Ghoſt, ſo that tho it be not properly infallible, yet it ſhall not err in things fundamental

mental to mens Salvation, I do piously believe, and of my meaning therein I gave him no occasion to doubt.

Therefore if he will speak to the purpose, granting it is not an Article of faith, that the *Pope* is infallible in the sense I denyed infallibility to him, that is to say, in a Council of those depending upon him, or out of it, it follow's they have no certainty for their Tenets relying upon the *Popes* Infallibility; which being no article of faith, cannot be certain in it self, nor consequently give certainty to things depending upon it. He only allow's Infallibility to the *Pope* jointly with a general Council. Herein he gratifies the *Jansenists*, who may by this plead for indemnity, notwithstanding the definitions of *Innocent* the Tenth and *Alexander* the Seventh against them; which being not confirmed or autorized by a general Council in conjunction with the *Pope*, cannot pretend to Infallibility in Mr. *I. S.* his opinion, who hereby must incense against himself all the party adverse to the *Jansenists*, which will prove too hard for him.

But he saies all Catholics do agree in the Infallibility of the *Pope* and a generall Council. Therefore *Aquinas*, *Turrecremata* and *Alphonsus à Castro* are in his opinion no Catholics, of whom * *Canus* relates, that the Church, even *Pope* and Council together, may err materially in their

* Can. l. 4. De lo. c. 4. Aquin in 4 d. 6. qu. 1. art. 7. in 3. qu. 2. ad 3. Turrecrem. l. 2. sum. Ecclesiæ c. 91. Alphons. à Cast. de just. Hær. pun. l. c. 5. gloss. interlin. in illud Math. 16. portæ infer. &c.

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opinion, as I mentioned in the 30. page of my diſcourſe, which if he did conſider and examine, he would not ſo peremtorily aſſert, that all Catholics do agree in the Infallibility of Pope and Councel jointly.

Neither indeed do's Mr. *S.* himſelf ſeem to be very ſtrong in the belief of this Infallibility, for in the comfort he gives his brethren on this account, extolling magnificently their happineſs herein above Proteſtants, he ſo orders the matter, that their comfort muſt not be grounded upon the real exiſtence of that Infallibility; but upon a ſtrong apprehenſion or belief of it, tho not extant. *It is a comfort, ſaies he, to an unacquainted Traveller, to be guided by one whom he firmly believes to be acquainted with the way, tho really your guide were not acquainted with the way; if you certainly believe that he is, and cannot ſtray* &c. This is ſuch another comfort as the grand Turk gives to his men, that dying in his quarrel they go immediately to *Paradiſe*; tho it be not ſo, its a comfort to think it is. A ſad comfort for the unhappy ſouls loſt, but commodious for the *Turk*, to get by theſe means people to fight deſperately and dye for him.

Thus it is with the Church, or Court of *Rome*. To believe they are infallible is a ſatisfaction to the people, and very important for the autority and grandeur of that Court; whether it be ſo indeed, is not material. The underſtanding of this myſtery we are to owe to Mr. *S.* his ingenuity. Poor man, he has not been well acquainted with the intrigues of that Court: they do not love to have *arcana imperii*, the

myſteries of their government diſcovered. He will certainly fall ſhort of his expected remuneration for his writing; and if a Cap be deputed to him for it, ſure I am it will not be that of a Cardinal.

CHAP.

CHAP. IV.

That Proteſtants have a greater ſecurity for the truth of their doctrine then Papiſts have. Mr. I. S. his ridiculous expoſition and impious contradicting of St. Pauls Text, *in favor of Scripture, rebuked.*

OUR Adverſary triumphs upon the aforeſaid comfort of Papiſts, in apprehending their Guide to be Infallible, tho he be not ſo indeed; which comfort he ſaies the Proteſtants cannot have, being guided by a Church, which they believe is not ſo well aſſured of the way but they may err. God forbid Proteſtants ſhould not have a better warrant for the truth of their Doctrine, then that he gives to Papiſts. They have the infallible word of God, delivering all their doctrine, and clearly containing all that is neceſſary to Salvation, and a perfect life, as appears evidently by what I delivered in the diſcourſe which Mr. *I. S.* go's about to oppoſe, and will be further evidenced, by ſhewing how vain and weak the oppoſition is. They have beſides, in the general tradition of the Church, a full and ſufficient certainty that the books, commonly received for Canonical, are the true word of God, and therefore are certain of Gods infallible autority, aſſiſting in favor of

the verities contained in those books: which kind of certainty tho only morall, touching the existence of Gods revelation in favor of those verities, joined with an absolute and undoubted Certainty, that whatsoever God reveals is infallible verity, makes up all the certainty that a pious and prudent believer ought to expect in matters of divine faith.

Mr. *I. S.* talks of a kind of certainty requisite for Divine faith, which I doubt much, whether he, or any of his party, ever had for all those articles they pretend to be of faith. He tells us (and takes it upon credit of his instructors, without much examination, as often he does in other matters) that for all acts of belief touching revealed truths, an absolute certainty is requisite, clearing the believer from all manner of doubt. If you speak of an objective certainty, relating to the mystery revealed, all true believers have it, being fully assured, that God cannot reveal an untruth: but if you speak of a subjective certainty, excluding all manner of doubts as well touching the truth of Divine revelation if extant, as of the existence of it, I do vehemently suspect, that both you and your instructors do speak against your sense and experience, especially touching points controverted, and not explicitly contained in Scripture; such as is Transubstantiation for example, that mystery which *Scotus*, *Ockam*, *Cajetan*, and others of your ablest Schole men could never find in scripture, nor agreeable to the rules of common reason. I appeal to your breast for judging, whether you have

have touching this point that degree of certainty excluding all manner of doubt, which you pretend to be neceſſary for all acts of belief touching revealed truths.

Mr. *I. S.* muſt not expect from me, that I ſhould take notice off, and purſue all the impertinencies he runs upon in his book; my intention being only to clear the truth in our main concern, and therefore to follow him as far as I find him ſpeak pertinently to the points I propoſed, for diſcovering their groſſer errors, which forced me to a ſeparation from their communion.

In the firſt Chapter of his book, he enlargeth upon points we allow, and know upon firmer grounds then his proofs for them, That God is to be adored; That he has revealed himſelf what manner of worſhip he requires; That this worſhip is true religion; That the ſame is but one; That God hath afforded ſufficient means to know which is the true ſaving Religion; That divine faith muſt be grounded upon an infallible autority, fully aſſuring us of the truth of its propoſals. The controverſy is, what autority this is, whether of the Scripture as we believe, or of the *Pope* and Council, as he pretends.

For a viſible Judge to aſcertain us of Divine verities, I once argued, that it became Divine wiſdom and goodneſs, to provide us ſuch to determine our controverſies, which otherwiſe would be endleſs. It was replied, that we ought to be wary in cenſuring Gods wiſdom, if this or that ſeeming to us convenient, were not don

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in the government of the world. I acknowledged force in the reply, and did further it with an instance, that we may as well say, that it belongeth to the power and goodness of God, not to permit his holy Laws to be transgressed by vile creatures: and as we do not judg it a failure in his goodness to permit sins, so ought we not to waver in the opinion of his goodness, if he has not appointed us a visible Judg for our direction, having given us the Holy Scriptures, which abound with all light and heavenly doctrine to such as are not willfuly obstinate.

Mr. *I. S.* not accustomed to approve any thing in his opponents, calls this my acknowledgment weakness, and to my instance, saies, it becomes the goodness of God to permit sins, and the scandals of *Popes*, for the exercise of their liberty. But if this stout disputant were as provident as he is confident in running upon engagements, he might have foreseen a ready reply to his objection, that liberty is no less necessary to heresie, then to other sins, being an essential requisite to all moral actions good or bad. Neither is the permission of heresie less convenient, whether for the exercise of liberty, or for other reasons, which made the Apostle say, that *there must be heresies among men*, 1 Cor. 11. 27. neither doth his pretended infallibility of his Church hinder heresies, and endless controversies among them.

But where I prove, that the *word of God is able to furnish us with all necessary instruction*, out of St *Paul*, 2 *Tim.* 3. saying, that *holy Scriptures*

tures are able to make us wise unto Salvation, that the man of God may be perfect, thoroughly furnished to all good works; this is the gloss of our Antagonist; *But I infer the contrary: whereas Scriptures, tho replenished they be with heavenly light, are not sufficient to declare unto us what we ought to believe, we might waver in our opinion of Gods goodness, if he did not appoint an infallible living Judg to instruct us.* Is this to interpret St. *Paul*, or clearly to oppose and contradict him? St. *Paul* sayes, that the Scriptures are able to make us wise unto Salvation, and *I. S.* saies, that they are not sufficient to declare unto us what we ought to believe; which is clearly to say, that they are not able to make us wise unto Salvation: for certainly without due belief we can not be saved. This interpretation is like to another attributed by a *Fryar* to *Lyra*, being convinced, that the proposition he denyed was in Scripture, he replied it was true, the Text said so, but *Nicolas de Lyra* said the contrary. So tis in our case. St. *Paul* saies that the Scripture is able to make us wise unto Salvation; but Mr. *I. S.* saies the contrary: which of them ought we to beleive?

I should expect from the subtilty of our Sophister to tax me with giving my conclusion for reason of it self: such is the identity in sense of my assertion with S. *Pauls* Text alledged for proof of it. That Holy Scripture is sufficient to instruct us for Salvation and a good life, is what S. *Paul* saies, and what I say, no more nor less; but it is for slow wits to fetch out of a Text only what is contained in

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it: Sublime understandings must find in it more then the Author did mean, nay, the contrary of his words and meaning. It is not for them to submit to that rule of Canonists, that it is not a right way of interpreting a Text to mend it. Mr. *S.* mends the Text of S. *Paul* asserting the contrary of it, and from the contrary assertion by him substituted, he inferrs a contrary consequence to that I inferred from S. *Pauls* assertion. I inferr thus, Whereas Scripture is sufficient to our full instruction, we ought not to waver in our opinion of Gods goodness, if he did not appoint an infallible living Judg to direct us. But Mr. *S.* thinking that a small discovery, thus resolves; *But I infer the contrary, Whereas Scriptures, tho repleniſht with heavenly light, are not ſufficient to declare unto us what we ought to believe, we might waver in our Opinion of Gods Goodneſs, if he did not appoint an infallible living Judg for to inſtruct us.* I leave the judicious Reader to reflect upon the stock of insolencies heaped up in these lines, to give the lie flatly to S. *Paul*, and pronounce a sentence against the goodness of God, if he did not what Mr. *I. S.* thinks fit to be don.

But see how our admirable Doctor teacheth S. *Paul* to mend his error; that where he said Scripture is able to make us wise to Salvation, he did not say it of Scripture alone, but in conjunction with those Auxiliaries, Mr. *I. S.* is pleased to appoint. As if one to magnifie his strength, did say he could carry two hundred weight, and being on a trial found unable to do it, to verifie his saying, should alledg, that he

that he did not mean he could carry so much alone, but he and a Horse with him. Such quibbles as these are more becoming Mr. *S.* then S. *Paul*; and so he may keep them for himself, and not father them upon the great *Apostle*.

Further he proceeds to oppose St *Paul*, saying, that when he wrot that Epistle to *Timothy*, the whole Canon of Scripture was not completed; and only the whole Canon, and no part of it, can be sufficient means for our instruction: therefore the Scripture that S. *Paul* spoke of, cannot be a sufficient means for instructing us to Salvation. Herein our Sophister is twice impious, first, in taxing the great Apostles assertion with untruth: next, that the *Oracle* of God, delivered to men in each time for their instruction to Salvation, should not be complete and sufficient.

By this it appears well how much a stranger this man is to the common Doctrine of Divines, who affirm, that in the Apostles Creed are contained all necessary verities to be believed for Salvation; and in the Ten Commandments, all duties to be performed of necessity to the same end. And may not the Creed, and Ten Commandments be known without a knowledg of the whole Canon of Scripture? His boldness is prodigious, in asserting extravagances, without exhibiting any proof but his bare *ipse dixit*, *Pythagoras-wise*.

Finding me say I was not fit for *Pythagoras* his Schole, where *ipse dixit* was the rule, and men will not give reason for what they teach; he opposes, that if I am to expect reason for

what I believe, I am not fit for Christs Schole, nor learning from Scripture, which affords nothing but a bare *ipse dixit*. But if the Man had any ingenuity in him, he would spare this Objection, seeing it prevented in the 18. page of my discourse; where I acknowledg with thanksgiving to God, that I never doubted of the Truth of Holy Scriptures, nor of the Creed proposed to us by the Catholic Apostolic Church, and dictated by God Almighty, worthy to be believed without examen; not so *Pythagoras*, nor the *Pope*.

CHAP.

CHAP. V.

Mr. S. *his prolixe excurſion about the* Popes *Autority requiſite to know which is the true Scripture, declared to be Impertinent; and the ſtate of the Queſtion cleared from the confuſion he puts upon it.*

OUR Adverſary finding the *Popes* Infallibility to be an expreſſion odious and ridiculous to all knowing men, and whereof even the ſober part of * *Romaniſts* grow aſhamed, endeavours to ſerve us up the ſame Diſh under another dreſs, calling it the Autority of the Church Univerſal. And if therein he did ſpeak properly, or ſincerely, he would have leſs oppoſition from us. But if you do enquire what he means by Church Univerſal, he tells you it is the Congregation Subject to the *Pope* of *Rome*, excluding all other men, and particularly the Church of *England* from being any part of that his Univerſal Church. The ſaid Congregation ſubject to the *Pope*, whether diffuſive or repreſentative in a general Council depending upon the *Pope*, and confirmed by him; he pretends to be Infallible. And whatever I alledge againſt the Infallibility of the *Roman*

* Vid. Creſſ. in exomologeſi cap 4. Sect. 3.

Church, he thinks to elude by pretending I ſpeak of the particular Dioceſe of *Rome*; a groſs miſunderſtanding, or willful miſrepreſentation of my meaning, for which I never gave any ground in my writing or diſcourſes. He is to know I ſpeak in proper terms, as uſed among Learned men ſpeaking upon this Subject, taking the *Roman* Church for the party following the *Popes* faction whereſoever extant, whether congregated or diſperſed, preſcinding from his Altercations with the reſt, or any they have among themſelves; for both he and the reſt agreeing in making that Infallibility depending ultimately upon the *Popes* Autority, we may well repreſent their aſſertion, as oppoſite to the ſentiment of all other Chriſtians under the notion of the *Popes* infallibility. *

The terms and ſtate of the Queſtion being thus cleared, it follows to declare how impertinent his prolixe excurſion and vain oſtentation is, in telling us the diverſity of Opinions that were in different times about Canonical Scripture, and the difficulty of aſcertaining us which is the true one. This is an old device of thoſe of his faction, to decline the main controverſy in hand, wherein they ſtill betray the weakneſs of their Cauſe. They and he ſhould remember, the points controverted are among parties that agree in reverencing the Bible for

* That all is bottomed upon the Popes Autority, Bellarmin declares, ſaying totam firmitatem conciliorum legitimorum eſſe à Pontifice, non partim à Pontifice, partim à concilio. lib. 4. de Rom. Pon. c. 3. ſect. at contra.

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the infallible Word of God. And if he thinks the part of it received for Canonical, by common consent, will not suffice for ending our Controversies, we admit willingly St. *Augustins* rule for clearing the difficulties touching particular Books, the Authority of the Church, and the Tradition of it, as described by *Lirinensis*, *Quod semper, quod ubique, quod apud omnes.* What was in all time, in all places, and by all Christians delivered, that we take for a true Apostolic Tradition, and to it we resolve to stand or fall, as well for discerning Canonical Scripture, as for understanding the true meaning of it.

If Mr. *S.* did take Church and Tradition in the sense that the Holy Fathers did, and the Learned Men of the Church of *England* do, he would find in us all due reverence to those sacred Fountains of Christian verities. But to call Church Universal the faction adhering to the Pope of *Rome*, in opposition to the rest of Christians, is a presumtion like that of the *Turk*, in calling himself King of Kings, and Emperor of all the World; such as are Vassals to him may revere that calling; others do laugh at it. But we do not find the *Turk* to have play'd the fool so far, as to take that his assumed title as granted by other Princes independing upon him, or to alledg it for ground of his pretentions with them. This is Mr. *S.* his folly, in taking for granted in his debates with us, that the Romish faction is the Catholic Universal Church. So great an Intruder upon disputes, should learn that rule of Disputants, *Quod gratis dicitur gratis negatur*, what is barely said without proof, is sufficiently refuted with a bare denial.

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This alone, well considered, will suffice to overthrow man Chapters of Mr. *S.* his Book. What makes him spend time in telling us of the difficulty of finding out which is true Scripture, the rule truly infallible of our belief, when he sees us thus ascertain'd of it? why do's he trouble us with speaking of a Criterion or beam of light pretended by Fanatics, confessing at the same time that to be exploded by Protestants? is it to make his Book swell?

But finding he cannot hide Scripture from us, he will have us to be beholden to the Pope for the true meaning of it: he musters up a store of Arguments objected by Pagans, Arians and Sabellians against the Mystery of the Trinity: and would have us leave the points present for answering them; let him go to the Fathers that propose the Arguments, they will deliver the answer. The Councils truly Oecumenical of the Primitive Church, and universal Tradition do secure us of the right meaning of Scripture, touching those points. Where comes here a need of the Pope and his faction to ascertain us?

He finds a special mystery in the point of Purgatory, that either we for diminishing, or they for adding to the Words of God, are in a damnable error, deserving to be blotted out of the Book of life, *Apoc.* xx. 9. The danger is clearly on their side, no mention of Purgatory being in the written Word of God, as shall after appear.

In the fourth Chapter he is very prolixe in telling us the Church is a Body, and must have accordingly a Head and Members subject to it. We allow all, provided Christ be the Head, and

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all others, both Paſtors and flock, Members ſubject to him, as it was in the Apoſtles times; each one of them preached Chriſt, none himſelf for Head. There is no memory of any pretence in St. *Peter* over St. *Andrew* in *Achaia*, or over St. *Thomas* in the *Indies*, or over any other of the Apoſtles in their reſpective Provinces, no dependance of them upon him.

What he adds of Obedience due from the Flock to the Paſtors is right, ſpeaking of each Flock in regard of their ordinary lawful Paſtors: right alſo, that in difficulties emergent of greater moment, a National Synod ſhould be congregated; as that he mentions in the United Provinces in *Dordrecht*. Right, likewiſe what the Synod of *Delpht* reſolved, that, tho the former Synod was fallible, there was no obligation of conſcience in obeying the decrees of it, as there is in all Subjects to obey the orders of a lawful Superior, received for ſuch. And the Arminians having ſubmitted to that Synod, and acknowledged it to be lawfully congregated, may well be declared obliged to ſubmit to the Decrees of it, ſo far as not to diſturb the public peace by illegal oppoſitions? But all this comes very ſhort of Mr. *S.* his purpoſe, ſince the Reformed Churches never ſubmitted to the Council of *Trent*, nor did acknowledg it for a lawful free Oecumenical Council; and how could they think it to be ſuch, when the party accuſed, the Pope and his Court, was to be the judg and ſupreme Arbiter of the cauſe? His reſiſtance to a true lawful free Council, is the cauſe of all the combuſtion and confuſion we have in Chriſtendom.

He takes for an advantage againſt Scripture, that I ſaid, the reading of it made me doubt of the truth of thoſe Articles the Roman Church preſs'd upon my belief, as if it were not able to aſcertain me: But I thank God and the light of his holy Word, which made me doubt of what your Party would have me ſwallow without doubt or examen, and from the doubt brought me to a certainty of your corruptions, and of the truth of the Primitive truly Catholic, and of Apoſtolical Faith profeſſed in the Church of *England*: ſuch a certainty, as renders my mind quiet and ſatisfied, that I have the guidance of Gods Word for the belief propoſed to me, and conſequently a ſufficient and full aſſurance of the truth of it.

CHAP.

CHAP. VI.

Mr. I. S. *his defence of the Popes pretended Infallibility, from the cenſure of Blaſphemy, declared to be weak and impertinent. His particular opinion cenſured for heretical by his own party.*

LOW goes the cauſe with our Adverſary, when he pretends to a milder ſentence againſt their error, in attributing Infallibility to the Pope. He will not have it called Blaſphemy; we may reſt contented with finding it an error of any degree; by that alone the whole ſtructure of their tenets againſt us falls down: but being mention was made of Blaſphemy in their aſſertion, we will ſhew how faint a defence Mr. *I. S.* prepares againſt that cenſure. It is a wonder that one ſo prodigal of the like cenſure as we have ſeen him to be, in the firſt Chapter of this Treatiſe, tearming it a Blaſphemy in me, to ſay that the Learned men of the Church of *England* denied the *Roman* Church, as now it ſtands, to be a ſafe way to ſalvation: and in the eighth Chapter of his Book, ſaying, that Proteſtants may not without Blaſphemy alledg Scripture for their tenets: ſhould take ſo great a ſcandal at ſaying it is a Blaſphemy to make the Pope Infallible; eſpecially when the ſaying is grounded upon principles of their own Authors. But it is no great wonder that Mr. *I. S.* oppoſing this cenſure ſhould not go the right way to it, nor heed the form

form or force of my Argument, for that is his constant custom.

The Argument was *ad hominem*, grounded upon premises taken out of Authors of his own party: the first was, that it is a Blasphemy to attribute to a creature any of Gods properties; so *Aquinas* 1. *p. q.* 16. *art.* 3. *ad tertiam.* The second Premise was, that Infallibility is a property of God not communicable to any man, so the the same *Aquinas*, 2ª. 2ª. *q.* 13. *art.* 1. These two Premises being granted, the conclusion is evident, that it is a Blasphemy to attribute Infallibility to the Pope: which conclusion being contained in the two Premises, the truth of it is to stand or fall with *Aquinas* his Autority. If Mr. *I.S.* were formal in arguing, his way to answer this Argument were, to examine whether *Aquinas* delivered the said Premises ascribed to him, and so come directly to my conclusion, that in principles of their own Divines, it is a Blasphemy to make the Pope Infallible.

But what do we mention *Aquinas*, and formal disputing to Mr. *I.S*? he do's not seem to be acquainted with that kind of reading or dealing: he will not be tyed to their strict rules of reasoning. Now let us follow him in his own way, and see how he argues being set at liberty. He taxes me with ignorance, for not knowing that God may lend his Attributes to men, and the Attribute of Infallibility being but passed over in a grace, and lent to the Pope of *Rome*, it must not be a Blasphemy to ascribe it to him.

First I enquire of this Magisterial man, whether Infallibility be an Attribute of God incommunicable

municable to a mutable man, as *Aquinas* ſeems to ſay? and being ſo, whether it be not likely it may not be lent to another, as his Omnipotency cannot, both repreſenting an unlimited perfection? for as Omnipotency includes a relation to infinite effects produceable, ſo the Infallibility aſcribed to the Pope for determining without error all queſtions poſſible to occur about Religion, ſeems to argue an unlimited perfection, the ſaid queſtions being endleſs, the heavenly Preacher declaring, that God having made man upright, he has entangled himſelf in infinite queſtions: which the Latin Vulgar Tranſlation delivers thus: *Hoc inveni quod fecerit Deus hominem rectum; & ipſe ſe infinitis miſcuit quæſtionibus.* And in the 12. Ch. and 12. v. he ſaith, *That of many Books there is no end.* The queſtions determinable being thus unlimited, the faculty relating to them for an unerring determination muſt be likewiſe unlimited, and conſequently of infinite perfection. Will he allow ſo much to the Pope? He challenges me often, and defies all my Divinity to anſwer his Arguments; will he give me leave to challenge once all his Sophiſtry for a direct and formal ſolution of this Query? And whilſt he finds it,

I enquire, ſecondly, Whether it be granted and allowed that God has lent his Infallibility to the Pope of *Rome*, to determine without error all queſtions poſſible occurring about Religion? whether I have not deny'd reſolutely the ſaid grant to be made; and confuted the foundations they pretend for it, to his knowledg? being ſo, whether it be a proper kind of arguing

guing to take for a Principle againſt us, the Concluſion in debate? whether it be not a damnable arrogance, to parallel his Pope with the holy Evangeliſts and Apoſtles, which all Chriſtians do acknowledg and reverence for unerring Oracles of God to declare his holy Will to us? whether it be not inſolence to ſay, that our cenſures upon Romaniſts for attributing Infallibility to the Pope, ſhould reflect upon the ſacred Organs of the Holy Ghoſt, ſpeaking to us by their mouth, as Mr. *I. S.* do's moſt impiouſly pretend?

And being I ſignified the cenſure of Blaſphemy upon their pretence to Infallibility to be of their own Authors, not of my making, as not concerned for aggravating their crime, ſo much as to ſhew they are abſolutely in an error, I will further declare, how bitter they are in cenſuring one another in this particular. How little is Mr. *I. S.* aſſiſted by his brethren for his ſingular way to eſcape?

In the Colledg of *Clermont* at *Paris* the twelfth day of *December*, of the year 1661. was defended this Theſis as a Catholic aſſertion againſt the hereſy of the tenth Age; * We acknowledg Chriſt to be ſo the Head of the Church, that during his abſence in heaven he hath delegated the

* *Chriſtum nos ità caput Eccleſiæ agnoſcimus, ut illius regimen, dum in cœlos abiit, primum Petro, tum deinde ſucceſſoribus commiſerit, & eandem quam habebat ipſe Infallibilitatem conceſſerit quoties ex cathedrâ loquerentur. Datur ergò in Eccleſiâ R. controverſiarum fidei infallibilis judex, etiam extra concilium generale, tum in quæſtionibus juris, tum facti. Unde poſt* Innocentii X. *&* Alexandri VII. *conſtitutiones fide divina credi poteſt librum cui titulus,* Auguſtinus Janſenii *eſſe hæreticum, & quinque propoſitiones ex eo decerptas eſſe* Janſenii *& in ſenſu* Janſenii *damnatas.*

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government thereof, firſt to *Peter*, and then to his Succeſſors: and do's grant unto them the very ſame Infallibility which himſelf had, as often as they ſhall ſpeak *è Cathedra*. There is therefore in the Church of *Rome* an infallible Judg of Controverſies of Faith, even without a General Council, as well in queſtions appertaining to right, as in matters of fact. Therefore ſince the Conſtitutions of *Innocent* the X. and *Alexander* the VII. we may believe with a divine Faith, that the Book intitled, *The Auguſtin of Janſenius* is heretical, and the five Propoſitions which are gathered out of it, to be *Janſenius*'s, and, in the ſenſe of *Janſenius*, condemned.

Here we have a great authorized Colledg of his own, declare againſt Mr. *I. S.* that the Pope even out of a General Conncil is Infallible; that he hath the very ſame Infallibility which Chriſt himſelf had: and if he ſlights the Authority of this Colledg (which may not be ſafe for him, if he be the man ſome ſay pretends to have the honor of being Author of this Book) with more conſideration he may find the common opinion of the chief Scholemen of his communion to be againſt him; ſuch as are * *Aquinas*, *Cajetanus*, *Suarez*, *Bannez*, *Valentia*, *Malderus*, *Turrianus*, *Canus*, *Bellarmin*, and many others; whereof *Suarez*, *Bannez* and *Valentia* declare Mr. *I.S.* his opinion to be heretical, and branded for ſuch in the Bull of *Leo* the Tenth, condem-

* Aquin. 2. 2. q. 1. ar. 10. Cajet. op. de authorit. Pont. & Concil. cap. 9. Suar. d. 5. ſect. 8. Ban. in com. brevi dub. conclu. 3. Valen. d. 1. q. 1. punct. 7. ſect. 39. & 40. Mald. dub. 5. Turri. diſp. 16. dub. 1. Can. lib. 6. de locis Theolog. c. 7. 8. Bellar. lib. 4. de R. P. c. 2.

ning for an error of *Luther* this Propoſition, *Si Papa cum magna parte Eccleſiæ ſic vel ſic ſentiret, nec etiam erraret, adhuc non eſt peccatum, aut hæreſis, contrarium ſentire, præſertim in re non neceſſariâ ad ſalutem; donec fuerit per Concilium Univerſale alterum reprobatum, alterum approbatum*: and by *Sixtus* IV. in a Council of fifty two Doctors celebrated at *Complutum* in the year 1479. *Alphonſus Carillo* Arch-biſhop of *Toledo*, being Preſident in it againſt *Petrus Oxonienſis*; among whoſe Propoſitions, condemned for erroneous, this was the ſeventh, *Eccleſia Urbis Romanæ errare poteſt.* Here we have our poor Antagoniſt his peculiar way of defending the Romiſh quarrel, declared for heretical by Popes, and the common opinion of Popiſh Doctors.

Now let us ſee another party of them cenſure the foreſaid poſition of the *Clermont* Colledg for a horrid impiety, and a ſpecies of Idolatry: *for Idolatry*, ſay they, *do's not conſiſt merely in giving to man the name of* God, *but infinitely more when we attribute to him thoſe qualities which are peculiar to God, and when we render him thoſe honors which are alone due to the Deity. Now this entire ſubmiſſion of our Spirit, and of all our intellectuals comprehended in the Act of our Faith, is no other then that adoration which we pay to the prime Verity it ſelf; and therefore whoſoever he be that renders it to the word of a man (whatever rank he may hold in the Church) who ever ſays that he believes with a faith Divine, that which he would not believe, but becauſe a man has affirmed it, do's conſtitute man in the place of God, tranſfers to the creature that which is alone due to the Creator, and makes*

makes (as far as in him lies) a kind of Idol of the Vicar of Jeſus Chriſt. And a little after they declare it to be a formal Blaſphemy in theſe words. *But were it poſſible to offer a greater affront to the prime Miniſter of Jeſus Chriſt, then to conceive they do him honor by a Blaſphemy, ſo injurious to Jeſus Chriſt, that he ſhould ſuffer them to equal him with his Maſter, by aſcriving to him the ſame Infallibility which he alone poſſeſſes? and that men ſhould render that Supreme Cultus of a Divine Faith to his words, which is only due to the word of God?* Thus the party oppoſite of the Pariſian Doctors in their Declaration againſt the forementioned Theſis of *Clermont* Colledg, preſented to all the Biſhops of *France*, extant in the hands of many both in French and Engliſh.

And if their reaſon exhibited for their cenſure be conſidered well, we ſhall find it to comprehend Mr. *I. S.* his opinion, no leſs then that of the *Clermont* Jeſuits, ſince both the one and the other do bottom the pretended Infallibility of their Church upon the Popes Autority, whether in a Council, or out of it; and ſo the reaſon of the Pariſian Divines doth conclude in either caſe, that it is a Blaſphemy injurious to Jeſus Chriſt, to aſcribe to the Pope that Infallibility which Chriſt alone poſſeſſes, and that men ſhould render that Supreme *Cultus* of Divine Faith to the words of the Pope, which is only due to the word of God.

The allegations of our Adverſary for obedience due to the Church as to Chriſt, and of promiſes made of the aſſiſtance of the Holy Ghoſt to the Apoſtles, and the Church govern-

ed by them, will appear very impertinent to his purpose in favor of the Pope and his faction, when we come to examine the Texts alledged, for which I will assign the Chapter following.

In the mean time we may conclude from what is said in this Chapter, That, to ascribe Infallibility to the Pope, is Blasphemy in the opinion even of Popish Doctors, and Mr. *I. S.* his pecular way of defending that tenet declared for heretical by Doctors of his own party, which was my present undertaking. To which may be added the opinion of Mr. * *Thomas White* of the same Communion, whose whole Book, called his *Tabulæ suffragiales*, is purposely designed against this doctrine of the *Popes personal Infallibility*, affirming it to be not *heretical*, but *Archiheretical*: and that the *propagating of this doctrine is in its kind a most grievous sin*: so weary men of Learning and Parts begin to grow of this intolerable Arrogance of the Roman Church or Court, and of their Flatterers.

* Tabul. Suff. cap. 19. 20. 21.

CHAP.

CHAP. VII.

Our Adverſaries corruption of Scripture detected.

OUR Adverſary certainly never look'd into the Bible for the Texts he alledges for the Infallibility of his Church, but ſnatch'd them out of ſome of his old Controvertiſts, whoſe cuſtom is to clip and cut Scripture to their own pretences, without regard of their true meaning. Or if he has ſeen them with their contexts, he has bin ſtrangely dull, in not perceiving the right ſenſe of them very obvious to any ordinary good underſtanding; or malicious in miſrepreſenting the meaning of them. This is eſpecially ſeen in his Allegation of theſe words, *Joh.* xv. 26. *When the Paraclete will come, whom I will ſend from my Father, the ſpirit of truth, he will give teſtimony of me, and ye will give teſtimony.* This he will have us take for a certain teſtimony of the Holy Ghoſts aſſiſtance promiſed to his Church. If he did ſee the half verſe immediatly following, which he left out, or his Tutors cut off, he would find, that theſe words were ſpoken to the Apoſtles, with circumſtances making them impoſſible to be applied to his Church. The verſe reſtored to its integrity ſaies thus, *And ye alſo ſhall bear witneſs, becauſe ye have bin with me from the beginning.* What man in his ſenſes would think thoſe words appliable to the Council of *Trent*? Were

the Fathers of that Council with Christ from the the beginning? was the Holy Ghost not yet descended?

He confirms further his opinion out of *Acts* the xv. 28. where the Council of the Apostles and Elders at *Jerusalem*, deciding the controversy concerning Circumcision, delivers their opinion thus: *It seemed good to the Holy Ghost, and to us*, signifying that the Holy Ghost did assist them: and that grounded on the words aforesaid of our Saviour, *Joh.* xv. 26. *When the Paraclete will come, he shall give testimony of me, and you shall give testimony of me.* If that be the ground of the Apostles Phrase, we have seen before to whom that promise was given, whether to the Apostles alone, or the Bishops of *Rome* to be for ever. We have seen that the Text in its integrity cannot be applied to the latter: But Mr. *I. S.* of his own autority declares that promise was made by Christ, not only to the Apostles, but to the Roman Church for ever.

And to make this latter Text sound somthing like to his purpose, he patches it up with a piece of a verse fetch'd out of *Matth.* xxviii. *Until the consummation of the world.* This usual art of theirs, of cutting from the Texts what is against their purpose, and patching them with other words far fetch'd, that may have a gloss or appearance of their pretention, may be practiced with more safety in conversation, or in a Sermon to a vulgar Auditory, then in a serious debate by print exposed to a strict examen. This is a cheat like that used in *Italy*, with rotten Apples, to set them out for sound. They cut off the rotten

rotten pieces, and glue together the ſound fragments, to an appearance of a fair Apple; but being handled more cloſe, it falls in pieces and diſcovers the cheat. This abominable *Legerdemain* is too often ſeen in their Pulpits, fathering upon the Goſpel forſooth moſt execrable Blaſphemies, extolling their ſeveral new Saints (to whom they would gain devotion, and by that devotion, mony to their Coffers) above the Apoſtles, above the Angels, above Chriſt, and all that is in heaven, to the perpetual ſcandal of the diſcreet part of their own flock, and edification of none. All is ſanctified with them, by repeting at the end of every deſperate diſcourſe, ſome words of the Goſpel, as a burden of the ſong, tho with no relation in its ſenſe to their purpoſe. This is the art Mr. *I. S.* uſeth with the teſtimony related of *Acts* xv. touching the aſſiſtance of the Holy Ghoſt in the Council at *Jeruſalem*, grounded as he confeſſes upon the aforeſaid Text of *John* xv. 26. declared to relate only to the Apoſtles then preſent; and Mr. *I. S.* of his own head will have it extended to the Roman Church for ever; and his Interpretation muſt be taken for Canonical Scripture, by cloſing it up with this fragment of the twentieth verſe of *Matthew* the xxviii. *Until the conſummation of the world.*

The Text he corrupts and cuts off, *Matth.* xxviii. contains a promiſe of Chriſt to the Apoſtles and Church founded, and Faith preached by them, that he will aſſiſt them for ever, ſaying, *I am with you all the daies, until the conſummation of the world.* St. *Hierom* better then Mr. *I. S.* will tell us the meaning of theſe words, gloſſing

thus upon them: *qui uſque ad conſummationem ſeculi cum diſcipulis ſe futurum eſſe promittit, & illos oſtendit ſemper eſſe victuros, & ſe nunquam à credentibus receſſurum.* In theſe words our Saviour promiſes to his Diſciples life everlaſting, and to the Church founded by them, and to all true believers in him, his perpetual aſſiſtance. This aſſiſtance of Chriſt to his own true Church, following the ſteps and doctrine of the Apoſtles, we believe with joy, but cannot approve the Arrogancy of Mr. *I. S.* and his brethren, in appropriating all ſuch promiſes to their own Faction, and perpetually taking for granted in his Debates with us, that to be the only Church favoured by ſuch gracious promiſes, being indeed but a very corrupt Member of the Church Univerſal, to whom theſe promiſes were made; a thing which we do not ſay barely, but prove evidently.

Another example of their skill in clipping and corrupting Scripture, he fetches out of the ſame Store-houſe, upon the words of *John* XIV. 16. *I will pray the Father, and he will give you another Comforter, the ſpirit of truth, that will abide with you for ever, who will lead you unto all truth.* I diſcovered their abuſe of this Text by reſtoring it to its integrity, which according to their own Bible goes in theſe words: *If ye love me keep my commandments, and I will ask my Father, and he ſhall give you another Paraclete, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive.* By the firſt words we ſee this to be a conditional promiſe, limited to ſuch as love God and keep his Commandments: by the

the latter words, worldly and ſinful men are expreſly excluded from receiving that gracious aſſiſtance of the Spirit of truth: for which meaning of theſe words I related the Gloſs interlineal and ordinary.

This diſcourſe our Adverſary oppoſes thus, that after the former clauſe, *if you love me keep my commandments*, there is a *punctum*, and then follows a diſtinct verſe, *and I will ask my Father, and he will give you another Paraclete*, &c. which makes an abſolute ſenſe independent from the former. This is indeed a ſubtilty well becoming a Sophiſter; as if a *punctum* may not be interpoſed betwixt ſeveral clauſes of one diſcourſe tending to the ſame end; or betwixt premiſes, and a concluſion deduced from them: as if the copulative particle *and* did not ſignify a conjunction of both clauſes, and an influence of the one upon the other; as if all that were not cleared by the words I quoted in the Margin of the Gloſs interlineal, *Mundus, i. e. remanens amator mundi, cum quo nunquam eſt amor Dei*; and of the Gloſs ordinary, *non habent ſpirituales oculos quibus Spiritum Sanctum videant mundi amatores.* Here we ſee both Gloſſes denying the effect of that glorious promiſe to profane worldlings, and conſequently the promiſe made only to lovers of God, and keepers of his holy Commandments. If our Adverſary were ingenuous, he would ſpare his ſilly ſubtilties, ſeeing them obſtructed by this ſtating of the caſe.

CHAP.

CHAP. VIII.

Mr. I. S. *his horrible impiety againſt the ſacred Apoſtles, and malicious impoſing on the Church of* England *reprehended.*

ANother grand Argument he has, which he ſaies reſolutely I can never anſwer, is this, that if the foreſaid promiſe, *John* XIV. 16. was conditional, as above-mentioned, it follows, we cannot be ſure the Goſpel is infallible, *whereas no Text of Scripture* (ſaies he, pag. 89.) *tells us that the Evangeliſts were in the ſtate of Grace when they wrote the Goſpel, nor nothing elſe gives us aſſurance of it.* My firſt anſwer to this ſo unanſwerable Argument is, that if this man had delivered this expreſſion in *Spain*, and were accuſed to the Inquiſition, his body would ſuffer for it, if his intellect were not reduced to acknowledg and repent the horrid impiety of it. And I am certainly perſwaded, that there is no Chriſtian that has any ſenſe of piety in him, whether Proteſtant or Papiſt, but will cry out with horror againſt the inſolent impiety of this man, in ſpeaking ſo irreverently of thoſe ſacred Organs of the Holy Ghoſt, and bleſſed Diſciples of Chriſt, confirmed by him in grace, as is the common apprehenſion and expreſſion of Chriſtians, and repleniſhed with the Holy Ghoſt, *Act.* 2. 4. for whoſe perſeverance in grace our Saviour praied

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ſo fervently to his heavenly Father, as we ſee in *John* the XVII. 11. *Holy Father keep through thine own name thoſe thou haſt given me.* Upon which words *Maldonate* delivers this Gloſs: *Non rogat Chriſtus ut nunc à peccatis liberentur, ſed ut jam liberati in eo ſtatu quo erant conſerventur, ne quis ab eâ decedat gratiâ, quam conſecutus ſuo erat beneficio, quemadmodum* Judæ *contigerat.* That our Saviour praied for their perſeverance in grace, that none of them ſhould fall from it as *Judas* did. And will this raſh man ſay, that the praier of our Saviour was not heard, nor his requeſt granted by his heavenly Father, in favor of his beloved Diſciples? If he will not be ſo profligately impious, how dares he ſay, *that no Text of Scripture tells us, that the Evangeliſts were in the ſtate of Grace when they wrote the Goſpel, nor nothing elſe gives us aſſurance of it?* If his Book did contain no other crime then this unchriſtian expreſſion, any true diſciple of Chriſt, and believer of his Goſpel, ought to judg the ſaid Book more worth the burning then the reading.

He is not yet contented with the damnable expreſſion fore-mentioned, but muſt raiſe his cenſure againſt the truth of the Goſpel of Chriſt to a higher degree, p. 89. ſaying, *that not only we are not ſure of the Infallibility of the Goſpel, but that we are aſſured it is not infallible*; and this horrible Blaſphemy againſt the Holy Ghoſt, and the Goſpel dictated by him, he muſt father upon the Proteſtant Church; but upon a ground ſo much of his own making, that any diſpaſſionate man, and not blind, may ſee the whole aſſertion to be his own, and a product of his inclination, which appears

appears here, and in many other places, of destroying the foundations of all Christian Belief. The ground he gives for this latter most damnable Blasphemy is, That the common doctrine of the Protestant Church is, *That it is impossible to keep Gods Commandments*; therefore saies he, *The Evangelists when they wrote did not keep Gods Commandments, and consequently they could not have the Paraclete to lead them into truth.* I never yet heard any Protestant deliver such a desperate proposition as this he fathers upon them, which thus delivered categorically, without further declaration or limitation, were to say, it were impossible for any man to be saved; our Saviour often declaring, that the only way to life everlasting is to keep Gods Commands. It were also to give the lie to our Redeemer, saying, that *his yoke is easy, and his burden light*, Mat. xi. 30. and *that his Commandments are not grievous*, 1 Joh. v. 3. If he knows any Protestant Writer to have delivered that position in that latitude; why do's not he tell me who he is, and where he saith it, that I may judg accordingly of the Author and of the Doctrine? Must I take it upon his credit, having so many experiences of the untruth of his relations? That he must not expect from me. I suppose he found this doctrine, which he saies to be common in the Protestant Church, where he found me saying, that *there is no Salvation in the Catholic Church*, as he do's most impudently impose upon me in his Dedicatory Epistle to my Lord Lieutenant. This is their ordinary way of begetting in their Proselytes an abhorrence to their oppo sers, *viz.* impostures and calumnies. Of their

their calumny in this particular learned *Le Blanc* complains, & declares thus in the behalf of Proteſtants, *cum Scriptura dicimus & docemus fideles Dei mandata per Chriſti gratiam ſervare*, &c. *Theſi. 6. & 27. de obſervant. Leg.* We ſay and teach with the Scripture, that the faithful do keep the Commandments of God by the grace of Chriſt.

Let not our Sophiſter think to appeaſe my juſt indignation againſt him, or to eſcape the cenſure I paſs upon him of a blaſphemous contemner of the Goſpel of Chriſt, and the ſacred Writers of it, the bleſſed Evangeliſts, by ſaying, he do's not aſſert himſelf the foreſaid affronts he puts on the Goſpel and the Evangeliſts, but that he infers them from poſitions of the Proteſtant Church. The whole doctrine and belief of the Proteſtant Church, is contained in the Canonical Scripture, and in the thirty nine Articles of the Church of *England*. We are not in that confuſion and uncertainty, touching the object of our belief, as he and his party are, betwixt ſo many Articles dayly coined, one overthrowing the other. In what place of Canonical Scripture, or of the foreſaid thirty nine Articles, did he find this propoſition, which he ſaies is the common doctrine of the Church of *England*, *That it is impoſſible to keep Gods Commandments?* which being all the ground he ſhews for this blaſphemous Aſſertion, that *we are aſſured the Evangeliſts, when they wrote the Goſpel, were not in the love of God and obſervance of his Commandments, and by that aſſured the Goſpel is not infallible*; the ſaid ground, I ſay, not being to be found in any place of the fore-mentioned Rule and Canon of our Belief:

I conclude the Aſſertion pretended to flow from it, to be of his own invention, and his own ſentiment. Let this therefore be known to be his Tenet and Aſſertion, to his eternal infamy, *That we are ſure the Evangeliſts, when they wrote the Goſpel, were not in the ſtate of Grace: that we are ſure the Goſpel is not infallible.* One that is found with a ſtoln horſe, is to be taken for the thief, till he prove that he has received it lawfully from another: We find that execrable Blaſphemy in the mouth of *I. S.* Let him be taken and puniſhed for Author of it (if any juſt inquiſition find him) ſince he can find no other Author for it.

But all his Sophiſtry will not afford him even the leaſt colour of excuſe, for the former part of his Aſſertion, for which he will not be beholden to any other, but delivers it for a document of his own, *That no Text of Scripture tells us, that the Evangeliſts were in the ſtate of Grace when they wrote the Goſpel, nor any thing elſe gives us aſſurance of it.* Ask of any boy in *Spain* or *Flanders* but meanly catechized, whether he was not taught by his Curate and Parents, that the Apoſtles, by the deſcent of the Holy Ghoſt upon them, were confirmed in grace, wherewith we are aſſured they never loſt it after. And in caſe our Adverſary ſhould gain by ſome pictures or medals the votes of the boys in his favor; other Doctors we have which he ſhall not ſo eaſily gain to his ſide, who affirm that the ſacred Apoſtles, after receiving the Holy Ghoſt, were ſo confirmed and ſtrengthned in grace, that no humane power or temtation could make them fail in their fidelity to God. S. *Auguſtin* for one thus delivers his opinion,

opinion, *Homil. 9. de Miſſione Spiritus Sancti. Ante adventum vero Spiritus Sancti ſub ipſo crucis dominicæ tempore, alii ex diſcipulis effugantur, alii unius Ancillæ voce terrentur, & metu cordа trepida penetrante dominum ſuum negare coguntur. Poſt illuſtrationem vero Spiritus Sancti & Confirmationem, cuſtodiis excruciati, verberibus afflicti, ibant gaudentes, quia digni eſſent pro Chriſti nomine contumeliam pati.* 'That the Apoſtles, ſo frail before, 'as to run from their Maſter and deny him, at the 'inſtance of a girl, after being confirmed in grace, 'by receiving the Holy Ghoſt, were ſo conſtant in 'ſuffering priſons and ſcourgings, that they re-'joyced for being worthy of ſuffering for Chriſt. The ſame doctrine of the Apoſtles, being confirmed in grace, by the coming of the Holy Ghoſt upon them, ſo as they were by Gods ſpecial protection preſerved from falling from it all their life, tho otherwiſe peccable, is delivered by other * Fathers and Scholemen. All this force of teſtimonies of Scripture, Fathers, and Divines, being in favor of the ſacred Apoſtles, to have bin confirmed in grace, and preſerved in it all their life, how comes our Adverſary to ſay, we have no aſſurance of their being in the ſtate of Grace, when they wrote the Goſpel? Did they not write it after the Holy Ghoſt deſcended upon them? Which ſhall we admire moſt, his ignorance, or impiety?

* Tertullian contra Praxed. c. 34. Leo Magnus Ser. 2. de Pentecoſt. Gregor. Papa, Homil. 30. in Evang. Chryſoſtom Homil. 4. in acta Apoſt. Bernard. Ser. in Feſt. Pentecoſtes. Aquinas qu. 24. de Veritate art. 9. ad 2. Juſtinianus diſput. 1. ex præviis in Paulum, c. 5. nu. 7. Corn. à Lap. ad verſum 3. c. 2. Actor.

Truly he has given such testimony of both, in this his undertaking, rebuked in this Chapter, that we might very well bid him farewell here, and leave him as unworthy of any further reply. But whereas he may meet with readers so short sighted, as not to take notice of absurdities and guilts even of this size, we will continue yet helping them to find out gross errors and crimes in his writing.

CHAP.

CHAP. IX.

Our Adverſaries pretention to preſcription, and miracles in favor of the Infallibility of their Church rejected: his impoſing on me, and on the Church of England, *diſcovered further.*

OUR Sophiſter finding but little right by Scripture, or reaſon, for the pretended Infallibility of his Church, appeals to the title of Preſcription, that they have bin long time in poſſeſſion of this prerogative, and ought not to be diſturbed now in the uſe of it. Here he prepares a defence for thieves and robbers. If they have our goods long time in their poſſeſſion, we muſt leave them to ſuch poſſeſſors, and not diſturb them in the uſe of them. The Turk is hereby juſtified in his poſſeſſion of the holy Land, and other Dominions of Chriſtian Princes he has robbed. The attempt of the ſaid Princes in diſpoſſeſſing this Robber, is unjuſt, according to Mr. *I. S.* his Logic. In it he could not find this rule of Law, *Quæ ab initio ſunt male conſtituta, tempore non convaleſcunt*, That what was unlawful in the beginning, grows not by continuance lawful: nor this other, *Non debet quis commodum reportare ex crimine*, none ought to find an advantage in a guilt for his defence. An unjuſt uſurper by a continuance of his uſurpation, is rendred rather more guilty then excuſable. We have ſhown by evident proofs, that the pretention

tion of the Roman Church to Infallibility was, and is ſtill an unjuſt uſurpation, a robbery of a priviledg belonging unto God and his holy Scripture, communicated to the Apoſtles, fonnders of Chriſtian Religion, and to the Church truly Catholic and Univerſal, ſticking to the Doctrine and Belief which Chriſt and his Apoſtles left to us, not to that factious party devoted to the Pope of *Rome*, which Mr. *I. S.* would have us take for the only Church, committing in all his diſcourſes a perpetual Soleciſm againſt the laws of a Diſputant, which is, to take for granted the ſubject of the Debate, which is conſtantly deny'd to them. But his Logic will not take notice of theſe niceties.

Now therefore to accuſe us that we diſturb them in the poſſeſſion of their Infallibility, is like the complaint of a certain Gentleman againſt a Merchant, calling on him for an old debt. He ranted and ſwore he was a troubleſom companion, for importuning for the payment of a debt of ſo many years, as if it were but of yeſterday; his delay in paying, was an increaſe of his guilt. The retaining of another mans goods, as well as the taking them away againſt his will, is robbery. Thus it is in our caſe: the pretention of the Roman Faction to Infallibility, was a robbery from the beginning, an impoſing upon man kind, as I have proved; and the continuance of it is an increaſe of their guilt: why will Mr. *I. S.* make this increaſe of their guilt an excuſe of it? Beſides, to ſay, that his Church was in all Ages in peaceable poſſeſſion of this prerogative of Infallibility, as he do's, *pag.* 76. is a wide miſtake, and

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as he asserts it without proof, he must be contented with a bare denial for an answer, while we leave him to look after any pertinent testimony of the Fathers of the first three hundred, nay for a thousand years for his purpose; which he shall never find.

In the seventh Chapter of his Book, p. 102. he falls abruptly upon the old armory of miracles in favor of his Church. Of this I could not but wonder, having seen him, p. 81. engage his whole Logic against the power of Miracles, for breeding in men a saving divine Faith; *for* said he, *Either they are only probable, or evident; if probable only, they are not proportionable to give us that certainty required for divine Faith, if evident absolutely, they can be no motive of Faith which is of its own nature obscure.* In which piece of Logic he gives a clear testimony of his Impiety and Ignorance; Impiety in pretending to weaken that strong foundation of Christian Belief, taken from the glory of Miracles, for which I remit him to what he alledges himself from the foresaid p. 102. Ignorance, in pretending that an obscure Conclusion may not be deduced from an evident Premise. To prove *notum per ignotius*, a Conclusion clear by a Premise or *Medium* more obscure, is a known fault in arguing; but to prove by an evident *Medium* a Conclusion obscure, is a fault of arguing never heard of yet before Mr. *I. S.* his Logic. By this Canon he makes the belief of *Martha* to be indiscreet, who seeing the resurrection of her brother, and other Miracles our Saviour wrought, concluded, *I believe that thou art Christ the son of God.* The mi-

racle was evident, but the generation of Christ from his heavenly Father, obscure; *And who shall declare his generation?* Esa. lii. 8. Having thus helped him against himself, for rendring Miracles a congruous way to find out true Religion, I gladly accept the challenge to a trial of our Religion by them. Our Religion, or the object of our necessary Belief, is only what is contained in the word of God by Canonical Scripture. In favor of this Belief, we have all the Miracles written in the Old and New Testament. Their Religion as opposite to ours, and differing from us, are those Articles in debate, introduced by the Roman Church, Transubstantiation, Purgatory, Worship of Images, *&c.* Will he for shame pretend the stock of Romances produced by them for these Innovations, fit to be compared with the store of glorious Miracles which we have in the behalf of our divine, truly infallible Belief, contained in holy Scripture? While we show his new Belief to be contrary to this divine Faith, confirmed with Miracles of infallible truth, as we do, let him keep to himself his new-coin'd wonders, and remember that God is not contrary to himself, in putting his Seal to contrary Laws. And if he must believe some of the wonders he proposes, let *Lessius* and others help him to understand what to make of those miracles or wonders which *Valerius Maximus*, *Titus Livius*, and other Roman Historians do relate to have bin wrought in favor of their Temples, and heathenish Superstitions: and let him not expect from me, that I should bestow time in examining the truth or false-hood of all his impertinent Allegations.

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In the ſame ſeventh Chapter from p. 126. he faſtens on me two notorious calumnies; firſt, that having left the Roman Church, I fixed upon no other to be of; the ſecond, that I ſaid none may be ſaved in the Roman Church. The falſehood of the firſt is ſeen by my public declaration for the Church of *England*; the untruth of the other I declared in the ſecond Chapter of this Treatiſe, whereby all his verboſity upon this ſubject, appears a fret of his Malice, without any real ground, without ſhame to tax me often with, and repete with his frivolous exclamations, without ſhewing where or when I did ſay, what indeed I never ſaid or wrote, *That there is no ſalvation in the Roman Catholic Religion.* With the ſame confidence, and the like untruth, he repetes, That it is the conſtant doctrine of the Church of *England*, that the Romiſh Religion is a ſaving Religion, or a ſafe way to ſalvation; which is what we deny them.

Let the Reader reflect upon what I ſaid in the foreſaid ſecond Chapter of this Treatiſe, and ſee the confuſion of this mans brains, in not underſtanding or delivering diſtinctly our ſentiments, according to our own expreſſions; or the corruption of his mind, in deceiving wilfully his Reader, eſpecially that he himſelf, p. 133. alledgeth Doctor *Stillingfleet*, comparing both Churches, the Romiſh to a *leaky Ship*, wherein a man may be ſaved, but with great danger and difficulties: and the Proteſtant to a *ſound Ship*, wherein one may be ſaved without hazard. This is the utmoſt of courteſy or charity that may be, and is extended to them? Is this to ſay the Romiſh

miſh Church is a ſafe way to ſalvation? Is it ſafe to venture in a leaky Ship upon a ſtormy Sea? But what ſaies he to the ſtreams of learned Authors of the Proteſtant Church, which Dr. *Stillingfleet* relates, and of the very learned Book he wrote himſelf, proving with irreſiſtible Arguments, that the Romiſh Church in ſeveral of her preſent Tenets and Practices, is guilty of Idolatry? Is Idolatry of thoſe *pious opinions* which matter not for ſalvation? And let Mr. *I.S.* know, that I conſidered long, and examined throughly the doctrine of the Church of *England*, before I declared for it, and he may ſpare his labour of catechizing me in the Tenets of it.

CHAP.

CHAP. X.

A check to Mr. I. S. *his inſolent Theſis prefixed for title to the eighth Chapter of his Book*: That the Proteſtant Church is not the Church of Chriſt, nor any part of it. That they cannot without Blaſphemy alledg Scripture for their Tenets. *And his own Argument retorted to prove, that the Roman Church is not the Church of Chriſt.*

UNder ſo pregnant and big promiſing a title as this; *That the Proteſtant Church is not the Church of Chriſt, nor any part of it, that they cannot without Blaſphemy alledg Scripture for their Tenets, &c.* and that in a Book preſented to the Lord Lieutenant of *Ireland* the Earl of *Eſſex*; under ſo magnificent a title, I ſay, expoſed to the view of ſo great and judicious a perſon, who would not expect a very exquiſite diſcourſe to go through ſo ſtout an undertaking? And, behold Reader, what Mr. *I. S.* preſents to his Excellency for that purpoſe.

For a Foundation of his diſcourſe, he will have us premiſe, that Proteſtants do allow Papiſts not to err in points *Fundamental* to Salvation, that our differences with them are about points not *Fundamental*. He do's not ſeem to regard or know which be theſe points call'd *Fundamental*, or *not Fundamental*; which is a bad beginning to

to be clear and exact in the preſent Engagement. But he is to ſuppoſe with Dr. *Stillingfleet*, Dr. *Potter*, and other learned Writers of both Churches, * following therein the common opinion of Fathers, and Scholemen, that the *points Fundamental*, or of neceſſary belief to Salvation, and to the conſtitution of a true Chriſtian Church, are thoſe contained in the Apoſtles Creed; which is a ſyſtem or ſummary of Articles, which thoſe ſacred Founders of Chriſtianity thought fit and ſufficient to be propoſed to all men, where the Goſpel was preached, and neceſſary to be explicitly believed. So as the Council of *Trent* calls it *Fundamentum firmum & unicum*, Seſſ. 3. not the firm alone, but the only Foundation. *Points not Fundamental*, or inferior truths, are all other divine Verities contained in the Word of God, whether written in Canonical Scripture, or delivered to us by Apoſtolical Univerſal Tradition, implicitly contained in the Creed, where we profeſs to believe in God, and in the Catholic Church; and explicitly to be beleived when we ſhould be aſcertained that they are contained in thoſe Oracles of God; called inferior truths, not that they are of leſs certainty, and objective Infallibility in themſelves, then the other called *Fundamental*; but becauſe the explicit knowledg of them is not ſo neceſſary or obvious to all men, and conſequently are more capable of inculpable ignorance of them, and errors about

* *See* Chillingworth *his Anſwer to the Book intitled*, Charity maintained, &c. c. 4. *And* Dr. Hammond *in his Treatiſe of Fundamentals*, c. 2. Stillingfleet *in his Rational Account*, Part. 1. cap. 2. B. Laud, p. 42.

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them in many men. And becauſe the Roman Church do's agree with us in the explicit confeſſion of this Creed, it is ſaid not to err in Fundamental points, tho found guilty of pernicious errors touching other points not Fundamental. And with this Suppoſition, I am confident my Antagoniſt will not quarrel, if you take him here, before he ſees my reflexions upon his unwary Argument.

Upon the foreſaid Foundation, Mr. *I. S.* builds this Theſis, *That the Proteſtant Church, as it is condiſtinct from the Popiſh Church, is not the Church of Chriſt, becauſe, ſaies he, it do's not teach the doctrine of Chriſt, and no Church can be called of Chriſt further then it teacheth his doctrine.*

That Proteſtancy, or the doctrine of Proteſtants as oppoſite to the Popiſh, is not the doctrine of Chriſt, he undertakes to prove with this Syllogiſm, *No fallible doctrine is the doctrine of Chriſt: but Proteſtancy is altogether fallible doctrine; Therefore Proteſtancy, as it is properly the doctrine of the Proteſtant Church, is not the doctrine of Chriſt.* This Syllogiſm he chalks out to us in a different Character, for remarkable, as indeed it is, and for unanſwerable, for it is in *Ferio*, ſaies he, pag. 142. The Major Propoſition we allow willingly; the Minor, to wit, *that Proteſtancy is altogether fallible doctrine*, he ſaies, is manifeſt by virtue of this other no leſs remarkable Syllogiſm, *Proteſtancy, or the doctrine wherein Proteſtants do differ from Papiſts, is altogether of points not Fundamental: but the doctrine of points not Fundamental, or inferior truths, is fallible doctrine: therefore Proteſtancy is but fallible doctrine, and therefore no doctrine of Chriſt.*

He concludes with these words, *I confess ingenuously, I think this Argument cannot be solidly answer'd.* If his confession herein be ingenuous indeed, let him take in return this other ingenuous confession from me, that I think seriously he is a very weak man. If he be sensible himself of the fallacy and falsehood of his Argument, he is unworthy in beguiling his Reader, and unwise in exposing it to a polemical strict debate: and thinking we should want a solid Answer to so silly a Sophism, not to give it yet a more severe check, haply he has that poor excuse in his favor, that he knows not what he saies.

To see whether my Answer be solid, let us examine how solid his Argument is. The stress of it lies in his latter Syllogism, whose major Proposition is, *That Protestancy, or the doctrine wherein Protestants do differ from Papists, is altogether of Points not Fundamental.* This we allow him to take for granted. Let us proceed to the Minor, *But the doctrine of Points not Fundamental, or inferior Truths*, saies he, *is fallible doctrine.* Stop here Sir, and if Justice were don to you, a perpetual stop should be put to your tongue, for blasphemous, from speaking any more. It is a formal Blasphemy, and a horrid one to say, that the doctrine of Points not Fundamental, or inferior Truths in general is fallible doctrine. It is to say, that the Word of God is fallible. Remember what is premis'd a little before, and supposed by your self in many places of your present discourse, that the Points called not Fundamental, are all those other divine Verities contained in the Word of God, whether wri ten in

Canonical

Canonical Scripture, or deliver'd to us by Apoſtolical Tradition, beſides the Points contained in the Creed; of equal objective certainty and truth with the other Points. They are of a ſize, as you ſpeak, all being the Word of God, tho not in the ſame degree of neceſſity to be explicitly believed by all men. Therefore to ſay that the doctrine of Points not Fundamental is fallible, is to ſay, that the Word of God is fallible, which, without Controverſy, is a formal Blaſphemy. Poor Logician, is this your Argument in *Ferio*, for which you thought a ſolid Anſwer could not be found? For a Syllogiſm in *Ferio* to be concluding, the Premiſes muſt be allowed; and will you have us allow your Premiſes, when one of them is found to be a formal Blaſphemy?

But it ſeems this horrible Blaſphemy did not fall from him unawares; it was with deliberation. He goes to prove it, and ſee how. The Church can err, and is fallible in Points not Fundamental, therefore theſe Points are fallible. This is another goodly piece of Logic, which proves that Points Fundamental are likewiſe fallible. Men can err, and have erred in Points Fundamental, therefore theſe alſo are fallible in your Dialect. This is not to diſtinguiſh Subjective fallibility, from the Objective; to paſs the imperfections of the faculty upon the object. Mr. *I. S.* looks upon the Sun with ſquint, or dim eies, therefore the Sun is dim or ſquint. The Pope can err, and is fallible in declaring the Word of God, therefore the Word of God is fallible. Your brethren of *Clermont* Colledg, who defended in their Theſes, mentioned chap. 6.

that the Pope hath the same Infallibility which Christ had, may think that consequence legal, The Pope is fallible about the Word of God, therefore the Word of God is fallible, because the Pope hath the very same Infallibility which Christ the very Word of God hath. But we that allow no such Equality of truth to men, cannot take fallibility in the Word of God, for a consequence of mans fallibility about it.

From the foresaid Position, you proceed to the second grand Thesis prefixed to your Chapter, *That Protestants cannot without Blasphemy alledg Scripture for their Tenets.* This is sure a rare shew of your wit, a product of your own invention never heard of before. I confess to have never heard the like: and thus you go to prove it. Protestancy, or the points wherein Protestants do differ from Papists, is but a parcel of fallible doctrine, but no fallible doctrine can without Blasphemy be sought for in Scripture; therefore Protestants cannot without Blasphemy alledg Scripture for their Tenets. Make of the Major what you please for the present: what desperate Proposition is that of the Minor, *That no fallible doctrine may without Blasphemy be sought for in Scripture?* By this all the Fathers and Doctors of the Church, all Divines that alledg Scripture for their several opinions, which they do not pretend to be infallible, nor more then probable opinions, are guilty of Blasphemy in your esteem.

But that this so much solemnized Argument may not be altogether useless, I will retort it upon your self with more force and less cavil; proving by it, that your Church is not the Church of Christ,

Christ. And thus I argue for it in your own terms. No Church is any further the Church of Christ, then as it teacheth the doctrine of Christ; but the Roman Church, as condistinct from the Reformed Protestant Church, or in as much as it differs from it, doth not teach the doctrine of Christ; therefore the Roman Church as condistinct from the Reformed Protestant Church, is not the Church of Christ. The Minor Proposition, That the Roman Church, as condistinct from the Protestant Church, doth not teach the doctrine of Christ, I prove thus: The doctrine which the Roman Church, as condistinct from the Protestant, and opposite to it doth teach, is, Popes Infallibility, and Supremacy over all the Christian Church, Transubstantiation, Worship of Images, Invocation of Saints, Purgatory, Indulgences, half Communion, Liturgy in an unknown tongue, prohibiting the people to read holy Scripture, &c. all which I have declared in my former discourse, not to be the doctrine of Christ, but all contrary to it, and in this present Treatise will more fully declare the same: Therefore the Roman Church as condistinct from the Protestant, and opposite to it, doth not teach the doctrine of Christ, and consequently is not the Church of Christ.

CHAP. XI.

A Refutation of ſeveral other Attemts of Mr. I. S. in that eighth Chapter.

YOU are prolix in pretending that Proteſtants have not unity of Faith with Papiſts. God forbid they ſhould agree in all with them: ſpare bragging that *they claim kindred* with you. It is a great piece of courteſy and charity in Proteſtants to admit kindred with you, or allow you to be a part, tho infected and corrupted, of the Catholic Church: a courteſy, I ſay, in ſome thing like that of *Bellarmin*, in admitting even the moſt ſcandalouſly wicked of men, Epicures in manners, and Atheiſts in belief to the Communion of his Church, provided they do but exteriourly own the Romiſh Religion, and Obedience to the Pope, tho but for temporal ends. His kindneſs to his Lord the Pope, and zeal for his grandeur, makes him extend thus his courteſy. Our love to our Lord Chriſt makes us admit kindred with you, and to take you for Members of the Church Univerſal, in as much as you confeſs with us, tho but verbally, the chief Articles of his doctrine contained in the Creed.

You proceed to exhort Proteſtants to an examen of their Belief, whether they be in the right. I wiſh your party did comply ſo well herein with their duty, or were permitted to do it, as Proteſtants do, and are allowed. Here they inquire, diſpute

diſpute, and read carefully Books for and againſt their Tenets. They are permitted to do it, and encouraged in it by their Inſtructors. You will not allow your people to read, diſpute, or doubt at all of your Tenets.

You ſay Proteſtants are obliged in conſcience to doubt of their Religion: while you tell your own people, they are obliged in conſcience not to doubt of theirs. How came your Church by this Prerogative? becauſe 'tis *unerring*, *and unerrable*, as the Title of your Book ſaies, but the Book do's not prove, as we are ſhewing. Why are Proteſtants oblig'd to doubt of their Religion? becauſe it is new, ſay you. This was the Argument of Pagans, to ſtop the preaching of the Goſpel; more improperly, and with leſs ground uſed by you. Our Religion is the Ancient, and yours the New, as we prove. Where was our Religion, ſay you, before *Luther*? A queſtion which for one too old ſhould be caſt away. We anſwer, where yours never was; in the Word of God, and in the true Records of Primitive Chriſtianity.

You conclude your heterogeneous Chapter, and your firſt part of your Book, with mentioning the Treatiſe or Paper I penned ſome years ago, in favor of the Salvation of Proteſtants againſt your vulgar Teachers, damning all to hell for Heretics, without reſerve or diſtinction. You ſay the doctrine I delivered was true; but it was indiſcretion to declare it in *Ireland*, whither I was ſent to convert Proteſtants. The caſe was with Papiſts, who concerned for the Salvation of their Relations and Friends of the Proteſtant

Communion, enquired, whether such believing sincerely they were in the right, never convinced of the contrary, and living religiously in the fear of God, and in the observation of his Commandments, might be saved. I answered they might, and were not Heretics, but Members of the Catholic Church, a dignity received in their Baptism, and not to be lost otherwise, then by formal Heresy or Infidelity, whereof they were not guilty by the foresaid Supposition. You say all is true, but 'tis not discretion to declare truth it self, when there is no obligation of declaring it. Well, but was there not an obligation upon me, when question'd to answer according to truth? No, say you, *for if the Inquirers were Papists, they needed not to be instructed in that truth; 'tis no Fundamental Truth. If Protestants; they were not oblig'd to know it for the same reason, and that the answer was an encouragement to them to remain as they were.* A pretty subtilty. We have declared before, how touching Points not Fundamental, there may be pernicious errors. Such is that opposite to the Truth we now speak of: an error subversive of Christian charity, and public peace; a seed of those Animosities, Rebellion, and Combustions which made this Land unhappy. And ought not a sincere Instructor, and faithful Minister of the Word of God, to oppose this error? No, say you, because it was to encourage Protestants to remain as they were, and not to come under the Popes Obedience. There is the ground of your dislike of me.

Thus indeed stood the case: and this was one of my chief reasons to be dissatisfied of your way,

way, That the rule of my doctrine among you must not be truth, but the interest of the Bishop of *Rome*, and the increase of his Dominion, whether by right or wrong. This point of policy or discretion, as you call it, I refused openly to learn from you, chusing rather to be of the *Children of Light*, tho with less prudence in your opinion, then of the *Children of this World*, by that elevated point of prudence you would teach me, of prostituting truth and honesty to the Popes pleasure and interest.

CHAP.

CHAP. VII.

Mr. I. S. *his Anſwers to my Objections, againſt the Popes Infallibility refuted: his defence of* Bellarmin, *of the Council of* Conſtance, *and of* Coſterus, *declared to be weak and vain.*

OUR Adverſary fore-ſeeing what ſmall aſſiſtance he could have from Scripture and reaſon to maintain his Tenets, emploies his main forces in ſetting up their ordinary great engine of the Popes Infallibility: and having beſtowed the far greater part of his Book upon that ſubject, turns to it again, beginning the ſecond part of his ſaid Book with reflexions upon ſome of my Arguments againſt their pretention: and wanting, it ſeems, materia's to bring his Book to the intended bulk, repetes much of what he ſaid before: wherein I will not imitate him by repeting my replies, my deſire being to abbreviate, as far as may conſiſt with a full ſatisfaction to all his Objections.

He pretends to caſt a miſt over the caſe, turning the uſual term of Popes Infallibility, to Infallibility of the Church, and by *Church* he means fraudulently not the Church Univerſal truly Catholic and Apoſtolic, (to which I allow all the priviledges and aſſiſtances of the Holy Ghoſt promiſed to it in Scripture, tho he ſignifies that he doubts of my meaning herein) but his own particular Church; I do not mean the Dioceſs of

Rome

Rome (as he do's wilfully impoſe upon me, happily to gain time, or draw us from the point) but the Congregation ſubject to the Pope whereſoever extant. Defenders of a bad cauſe do love ſuch confuſion and obſcurities, as Foxes holes, and thickets; but we muſt keep him to the Light, and to the ordinary uſe of terms, taking for Popes Infallibility the ſame which he, or any of his Communion attributes to their Church depending upon the Pope, as is declared above in the beginning of the fifth Chapter.

I ſaid I admired that *Bellarmin* ſhould make it an Argument of the Popes Infallibility, that the high Prieſt did bear in his Breaſt-plate two Hebrew words, ſignifying *Doctrine* and *Truth*. I queſtioned whether he believed all thoſe high Prieſts, even *Caiphas* condemning Chriſt, to be infallible in their judgments. Mr. *I. S.* to relieve *Bellarmin*, endeavors to autorize the Affirmative, and to that of *Caiphas* ſaies nothing, and ſo gives us leave to think that he held him alſo infallible, according to that rule, *qui tacet conſentire videtur*. By which we have this further notice of Mr. *I. S.* his ſingular doctrine, that he finds *Caiphas* infallible in his judgment paſſed againſt the life of our Saviour, and taxes me with ignorance for not knowing ſo much.

I accuſed them of making the Pope Arbiter and ſupreme Judg over Gods Laws. So *Bellarmin, lib. 4. de Rom. Pont. c. 5.* ſticketh not to ſay, *That if the Pope did command Vices, and prohibit Virtues, the Church would be obliged to believe Vice to be good, and Virtue bad.* And the Council of *Conſtance* commanded the Decrees of Popes to be preferr'd

preferr'd before the Inſtitutions of Chriſt, ſince having confeſſed that our Saviour did ordain the Communion under both kinds to the Laity, and that the Apoſtles did practice it, they command it ſhould be given for the future but in one kind, alledging for reaſon, that the precedent Popes and Church did practice it ſo. Which is to extol the Decrees of Popes, above them of Chriſt. As, if the Laws of *England* were not to be underſtood or practiced in *Ireland*, but according to the will and declaration of the King of *France*, certainly the King of *France* would be deemed of more power in *Ireland*, then the King of *England*, and the People more his ſubjects.

To that of *Bellarmin* you ſay, he ſpoke of *Vices* and *Virtues* when there is a doubt of their being ſuch; for example, if there ſhould ariſe a doubt of Uſury's being a Vice, and in that caſe the Pope ſhould command Uſury to be practiced, we ſhould be obliged to practice Uſury. Herein Sir you allow us all that we pretended, and you confeſs what we condemned in *Bellarmin*. I could alledg many Texts of Scripture, ſuppoſing and affirming Uſury to be a Vice. But you ſpare me that labour, preſuppoſing, *that Uſury of it ſelf is a Vice of its nature bad*, (*Per ſe malum*,) and that you all know it to be ſuch; and notwithſtanding that knowledg, and Gods declaration in Scripture, you ſay if the Pope ſhould command Uſury to be practiced, we ſhould be obliged to practice it. And ſo it is indeed with you both in Uſury and other Vices. We know all that Rebellion is a ſin, and ſoodious to God, that in Scripture it is compared to Witchcraft

and

and Idolatry, 1 *Sam.* xv. 23. But if the Pope ſhould command you to rebel againſt your King for Religions ſake (forſooth,) then would you be obliged to rebel againſt him; becauſe (ſay you, with *Bellarmin*) *in dubious Caſes the Church is obliged to obey the Pope.* Men are apt to doubt of their duties, and the Devil is ready to ſtir ſuch doubts in them. Thus he wrought the firſt Rebellion in Paradiſe, *Cur præcepit vobis Deus, &c.* Why hath God ſaid ye ſhall not eat of every tree of the Garden? And if the Pope comes out declaring, that it is lawful and religious to rebel, you muſt practice accordingly: tho Scripture and reaſon makes you know, that Rebellion is an heinous vice. This is the great power of the Pope you teach, to metamorphoſe vice into virtues, and virtues to vices. It is a common boaſt of your ſtout Bigots to ſay, that if the Pope did prohibit them to ſay the Lords Praier, *Our Father, &c.* they would not ſay it, tho Chriſt did order them to pray ſo.

To that of the Council of *Conſtance*, you ſay, it is falſe, that they alledged no other reaſon for prohibiting the Cup to the Laity, then the Decrees of precedent Popes. You affirm, they alledged alſo for reaſon, the example of Chriſt and his Apoſtles, who gave it in one kind: whereby it appears you did not read the Council. Read the thirteenth Seſſion of it, where this matter is handled, and there you ſhall find no mention of Chriſt and his Apoſtles, to have given the Sacrament in one kind; but the contrary is ſuppoſed, as appears by theſe words of the Decree, *Quod licet in Primitiva Eccleſia hujuſmodi Sacra-*

mentum reciperetur à fidelibus ſub utraque ſpecie, poſtea à conficientibus ſub utraque, & à Laicis tantummodo ſub ſpecie panis ſuſcipiatur. "That tho the "Sacrament of Communion in the Primitive "Church was received by the faithful under "both kinds, for the future it is to be received "by the Prieſts conſecrating under both kinds, "and by the Laity only under the Species of "Bread. It is therefore from your ſelf you ſay, that Chriſt and the Apoſtles did adminiſter it to the Laity under one kind, and the Council do's not pretend to know ſo much, only alledges the cuſtom formerly introduced, ſaying, *Unde cum hujuſmodi conſuetudo ab Eccleſia & Sanctis patribus rationabiliter introducta & diutiſſime obſervata ſit, habenda eſt pro lege.* "That this cuſtom be-"ing reaſonably introduced, and long time ob-"ſerved by the Church and holy Fathers, it is to "be taken for a Law. Here you ſee no mention made of Chriſt or the Apoſtles to have don ſo, as you ſay. Upon what ground, you do not tell us; you will have it taken upon your credit.

By ſaying that I may flatter the Lord Lieutenant of *Ireland*, by tellinghim, he hath more power in this Kingdom then the King his Maſter, in whoſe place and name he acts, becauſe I accuſed you of giving more power to the Pope then to God, by theſe priviledges of giving to divine Law what ſenſe he pleaſes, and overthrowing the Ordinances of Chriſt to ſet up his own; by this your expreſſion, I ſay, you are twice criminal in a hainous degree. Firſt, for imagining it ſhould be a way to flatter my Lord Lieutenant of *Ireland*, to ſay, he had more power in *Ireland* then the

the Kings Majeſty, which he could not hear without horror and indignation. Secondly, for the falſehood of your ſuppoſition to frame your parity. When or where did the Lord Lieutenant of *Ireland* ſay, that notwithſtanding the King of *England* did ordain this, or that, for the Government of *Ireland*, himſelf would order the contrary; as your pretended Vicar of Chriſt ſaid in the Council of *Conſtance* now mention'd, that notwithſtanding Chriſt did order the Communion to be given in both kinds to the Laity, he did order himſelf the contrary? And all this ſenſeleſs and groundleſs extravagancy you run upon, only to find occaſion of talking to us of a halter, after your wonted grave and modeſt ſtyle. But being convinced of a falſe accuſation, you deſerve, by the law of retaliation, the puniſhment due to the crime you do ſo falſly impoſe upon us. Certainly that of the ducking-ſtool will appear in all good judgments both due and neceſſary to ſo foul a mouth.

Another Example. I produced of your extolling Papal Laws above the Divine, in the caſe of *Coſterus*, ſaying, *Its a greater ſin in a Prieſt to marry, then to keep a Concubine*, the former being but a tranſgreſſion of a Papal Law, the ſecond of a Divine. You anſwer, p. 173. that tho it be but a Papal Law, that Prieſts ſhould vow chaſtity, yet the vow being made, it is a trangreſſion of Divine Law to violate it. Conſult your Caſuiſts Sir, and you ſhall find them all ſay, that a vow made in any matter oppoſite to Gods orders, is null or invalid. There is an order of God intimated by St. *Paul* to the unmarried, *that if they*

cannot contain, let them marry, 1 *Cor* 7. 9. Poſſible it is, that a Prieſt ſhould find by experience, that he cannot contain. This you will not deny. Then the vow appears to be null, becauſe by it was promiſed a thing contrary to that order of God intimated by St. *Paul*: and conſequently the obligation of it ceaſeth; only the Popes Law prohibiting Prieſts to marry urgeth. To it is oppoſite that other intimated to the unmarried: *if they cannot contain, let them marry*. Which of theſe Laws or Orders muſt be obſerved? If you ſay the Popes Law, as *Coſterus* do's; then follows the Concluſion, that you prefer the Popes Laws to thoſe of God. You may exclaim at this; but you ſee the Premiſes containing in them the Concluſion, is inbred undenied doctrine among you.

CHAP.

CHAP. XIII.

Our Adverſary his foul and greater Circle committed, pretending to rid his claim to infallibility from the cenſure of a Circle. His many abſurdities, and great ignorance in the purſuit of this attempt diſcovered. A better reſolution of Faith propoſed according to Proteſtant Principles.

I accuſed our Adverſaries of a Circle committed in their pretence to Infallibility, becauſe they prove it by Scripture, and the Infallibility of Scripture they prove by the infallibility of their Church, which is to go ſtill round in a Circle. Mr. *I. S.* to wind himſelf out of this Circle, preſents to us a reſolution of his Faith, containing in it a greater Circle, or many Circles together. Having premiſed ſome trivial notions touching the obſcurity of Faith, and evidence of credibility required to the aſſent of it, he falls on extolling the power and aptneſs of Miracles to beget ſuch credibility, reducing all to the advantage of the Roman Church, authorized with Miracles, as he pretends: and from page 180. he enters into his reſolution of Faith thus. "You "ask why I beleive the Trinity? I anſwer be-"cauſe God hath revealed it. You ask why I "believe that God revealed it? I anſwer, becauſe "the Church by which God ſpeaks tells us ſo. "You ask why I beleive that God ſpeaks by the "Church? I muſt not anſwer becauſe the Scripture "ſays it; neither muſt I anſwer, that I beleive God "to ſpeak by the Church, becauſe ſhe works Mi-"racles.

Here I am to doubt whether this be the ſame man that ſpoke to us a little before, p. 177. and more at large, p. 102. extolling the force of Miracles to beget an evidence of Credibility in the propoſer of divine Verities; or another of his Auxiliaries, that came in his place to carry on the work, without regard to what the former ſaid. But whoever he be, let us ſee how he diſputes againſt Miracles: *If the Miracles be abſolutely evident*, ſays he, *they can be no motive of Faith, which is of its own nature obſcure: and if they be but morally evident Miracles, they can not be the motive, becauſe the motive of Faith muſt be infallible.* How blind is the attemt of this Man againſt Miracles? how deſtructive of his own purpoſe? How abſurd and ridiculous his argument againſt Miracles, I have declared above in Chap. 9. whither I remitt the Reader. Now let us ſee this myſterious work of our Adverſary go on. Having excluded Miracles from aſcertaining us of the credibility of the Church propoſing doctrines to us, he tells us how we muſt anſwer that queſtion, *Why I beleive that God ſpeaks by the Church*: and it muſt be thus, *becauſe the Church, by which God ſpeaks, ſays that God ſpeaks by her, and I am obliged to beleive he ſpeaks by her, becauſe he doth credit her with ſo many Miracles, and ſupernatural marks, which makes it evidently credible, that he doth ſpeak by her.* If it be the ſame Man that wrote the whole page, it cannot but appear a wonder, that having employed his skill a few lines before, in weakning the force of Miracles to ground the infallibility of the Church on, he ſhould now take up the ſame Miracles for his ultimate reaſon of beleiving in the Church.

Church. As a nice Man, who throwing away the paring of his apple, and checking his companion for eating his without paring, fell immediatly after upon eating the paring he threw away.

To caſt a patch upon this foul breach of coherence in reaſoning, our Adverſary ſhuffles in a diſtinction betwixt the motive of our act of Faith, and the motive of our obligation of beleiving, which indeed is nothing elſe at the preſent then *Culicem excoriare*, to flay a flea, after much ado to do nothing. The preſent queſtion immediatly propoſed is, *why am I to beleive that God ſpeaks by the Church?* the only reaſon he gives for beleiving in the Church, is Miracles. What needs that diſtinction of motive to my beleif, and motive to my acknowledgment of obligation to beleive? the ſame reaſon that makes me beleive, intimates to me my obligation of beleiving. The primitive Chriſtians who heard the Apoſtles preach, and ſaw their Miracles, knew nothing of theſe diſtinctions. Seing thoſe Servants of God confirm their doctrine with Miracles, they beleived God ſpake by them, and for the ſame reaſon or motive thought themſelves obliged to beleive them. If we have the ſame Faith that the primitive Chriſtians of *Jeruſalem* and *Antioch* had, as Mr. I. S. ſays, p. 183. why ſhall not we go the ſame way to beleive as they did?

But our Adverſary is upon a deſign of impoſing upon us a Faith which the Apoſtles did not teach, which he diſcovers clearly (tho happily not ſo much to his own knowledg) p. 184. in thoſe remarkable words: *The cheif and laſt motive, whereupon our Faith muſt reſt, is the Word of God*

God ſpeaking to us by the Church. The Church, I ſay, by which God actually in this preſent Age ſpeaks unto us; for we do not beleive becauſe God did ſpeak in the firſt, ſecond or third Age by the Church, &c. Here you ſee, Reader, a plain Confeſſion of the great guilt of the Roman Church, deſerving the moſt ſevere reſentment of all true Chriſtians, that glorious, truly Catholic, Apoſtolic and holy Church of the primitive Ages excluded from the office of being Miſtreſs of our beleif, and the Church of this corrupt Age, governed by the moſt corrupt Court in the World (if we are to beleive them that are beſt acquainted with it) that of *Rome*, ſubſtituted in her place: And as this is propoſed by our Adverſary without any proof, ſo it ought to be rejected by all true Chriſtians with indignation.

Only I will reflect upon the inconſequence of the Man, and how farr he is from his purpoſe of ridding himſelf from a Circle in reſolving his Faith. All that great Labyrinth he works from p. 176. to p. 184. in order to declare his procedure to each act of Faith, and able to puzzle the beſt underſtanding, will certainly be requiſite in his opinion to proceed to this laſt act of Faith, which he will have to be the guide of all others, *that the Roman Church of this Age is infallible in teaching what we ought to beleive*. This being, as he ſays, an act of divine Faith, I mean, that the Pope with a Generall Council, ſuch as that of *Trent*, is infallible in propoſing matters of Faith, how ſhall he go about to reſolve his Faith upon this particular point? Certainly thus, according to his former diſcourſe:

discourse: I beleive that the present Church governed by the Pope of *Rome* in the Councill of *Trent* is infallible, and God speaks by her, *because the Church by which God speaks, says, that God speaks by her, and I am obliged to beleive that God speaks by her, because he credits her by so many Miracles, and supernaturall marks, which makes it evidently credible that he doth speak by her.* These are Mr. I. S. his own words, and his Confession of Faith set down in the 181. page of his Book. And while the Reader reckons how many Circles he committs here, endeavouring to rid himself of one, I ask of him where be those Miracles wrought by the Fathers of the Councill of *Trent*, and the Popes moderating in it, to breed in me an evidence of credibility that God spake by their mouth, as the Christians of *Jerusalem* and *Antioch* saw the Apostles work for believing that God spake by them; being he says I must take the objects of Faith upon credit of the present Church, and that credit must be grounded upon Miracles and supernaturall marks appearing for it? Will he have us prefer his forg'd Miracles in favour of his new-coin'd-Faith, to those wrought by the Apostles in confirmation of the Faith preached by them? Turn, Reader, to what I said to this purpose in the 9. Chapter of this Treatise.

The more I consider this resolution of Mr. I. S. his Faith, the less I find in it of resolution, and the more Circles and obscurities. Now I enquire of him further, why doth he exclude the Church of the first, second, and third Age from the office of declaring Gods will and word to us?

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He anſwers, becauſe the declarations of that ancient Church are known to us onely by tradition, and *tradition*, ſays he, *is not the motive, but the Rule of our belief.* All this he muſt ſay of the Councill of *Trent*, or the Church repreſented in it of this Age; that alone, and not the Pope out of it, muſt be in his doctrine our infallible Teacher. Now further, Is not the doctrin of the Council of *Trent* propoſed to us as a Rule of our Faith of equal value and autority with the written word of God, both proceeding from the Holy Ghoſt? they ſay it is: Is not moreover that doctrine known to us only by tradition? certainly it is. I have no notice of it, nor can I have but by relation of others, and they of no more credit with me, but rather of far leſs, then thoſe Venerable Writers that relate to us the doctrine of the primitive Church. Are there not Controverſies dayly, and endleſs about the ſenſe and meaning of the Councill of *Trent*, as well as about the more ancient Councils? witneſs the diſmall broyls betwixt Jeſuiſts, Janſeniſts, and Dominicans. Where is now Mr. I. S. his living infallible Judg? The Councill of *Trent*, and the Popes governing it, are dead and gon. The Pope now living, or any Councill he can congregate, leſs than a general one, is not an infallible Judg. Who then will aſcertain him? will he have a generall Councill congregated for the reſolution of his Faith in every doubt that comes into his head?

How ſhall we be ſure that Pope *Innocent* and *Alexander* did not err in their definition of the great debate with the *Janſeniſts*? Their definition thercin

not being in a general Council cannot be to us a warrant of ſecurity in Mr. I. S. his opinion. The Janſeniſts will triumph at this: and will that pleaſe them at *Rome*, and *Paris*? while Mr. I. S. agrees with them upon this particular, I ask further. Tho a General Council were congregated now to that effect, ſuch as that of *Trent*, to aſcertain us of the Articles defined againſt *Janſenius*, how ſhall I be ſure that God ſpeaks by ſuch a Council, or the Church repreſented in it? thus in Mr. I. S. his dialect: *becauſe the Church by which God ſpeaks ſays that God ſpeaks by her, becauſe he doth credit her by ſo many Miracles and ſupernatural marks, which makes it evidently credible, that he doth ſpeak by her.* Well, and where be thoſe Miracles and ſupernatural marks aſſiſting this Council preſent, to aſcertain us that God ſpeaks by it? are you ſure to find them at hand when the Council is joined? likely you are upon the experience of coining Miracles, when occaſion requires it.

By this, Reader, you may ſee how little Mr. I. S. hath don, after ſo much ado, to reſolve his Faith without a Circle. How raſh his aſſurance was, that Proteſtants will never reſolve theirs without ſuch a fault, I will now ſhew briefly. The Faith of Proteſtants is that contain'd in Canonical Scripture, as he often ſuppoſes; my Faith touching each point of thoſe contained in Scripture, I reſolve thus. I believe the Son of God was made Man, becauſe I find it written in the holy Scripture. I believe what is written in the holy Scripture, becauſe it is the infallible Word of God. And I believe it is the Word of God

God becauſe the Apoſtles preaching it did confirm it with ſuch Miracles and Wonders as only God could work. And finally that the Apoſtles did deliver the Doctrine contained in Scripture, and did confirm it with Miracles, I beleive in force of univerſal tradition, according to that celebrated notion of it, delivered by *Vincentius Lyrinenſis*, *quod ubique*, *quod ſemper*, *quod apud omnes eſt creditum*; what was alwaies, in all places, and by all Chriſtians received and believed, is to be taken for Univerſal and Apoſtolical Tradition. This common conſent of Chriſtians making up univerſal Tradition we have in what is unanimouſly delivered by the ancient Fathers, and declared in the firſt general Councils of thoſe more holy and ſincere primitive times. Thither I go to take up my belief, as to ſtreams immediatly proceeding from the Fountain of Grace, with more pleaſure and ſatisfaction, then to the muddy Waters of doctrine delivered by the Church of *Rome* of this corrupt Age, paſt through ſo many hands defiled with ambition, avarice, and other earthly paſſions repugnant to ſincerity: of which we have too much aſſurance.

CHAP.

CHAP. XIV.

A Reflection upon the perverse Doctrine contained in the resolution of Faith proposed to us by Mr. I. S. *and the pernicious and most dangerous consequences of it.*

IT is a Providence of God, and the great force of truth, that our Adversaries should forget themselves sometimes, and discover their wicked intentions, covered under sacred pretexts. All their Novelties they frequently set forth under the venerable cloak of Antiquity. It is a glory of humility, says S. *Bernard*, that Pride should wear a cloak of it, to be in esteem: *Gloriosa res humilitas qua se vestire solet Superbia ne evilescat*; and so it is a glory of Antiquity that Novellers should pretend credit to their inventions, by casting on them a color of Antiquity. It is very frequent with the Romanists to use this stratagem, to cloak their new Decrees with the venerable name of ancient Canons, to call their Church, ancient Church, tho composed of Novelties, where it opposes the Reformed. Mr. I. S. hath bin pleased to unmask his Church herein to us, declaring that the ultimate ground, and motive of their belief, and their Proselytes, must not be the Testimony of that sacred primitive Church govern'd by Christ himself, and his blessed Apostles; but the Testimony of the present Church of *Rome*, infected with the corruptions which the

World knows, and both friends and foes do see and cry against with universal scandal.

Besides the perverseness of this Doctrine, obvious to every one that will not blind himself wilfully, taking from our sight and view the sweet and comfortable face of primitive Christianity, and willing us only to attend the foul and abominable practices of the Roman Court, calling it self Church, and even the Catholic, Universal, and only Church, to the offence and scandal of all sincere and knowing Men; Besides the perversity of this Doctrine, the dangerous consequences of it are much to be considered; for preventing the growth of this destructive Seed.

First, it followeth hence that as there is no end of Disputes and Controversies among Men (nor any is like to be,) so there will be no end of coining new Articles of Faith, all tending to the encrease of power and splendor of the Pope and his Court, tho at the expences of disturbance, and destructions to Men, Cities, Provinces and Kingdoms, as often happen'd. This to be their aim, under the pretence of exalting and propagating the Faith of Christ, appears by the next attemt of Mr. I. S. in favor of the Popes supremacy, to be examined in the Chapter next following.

Having established the Pope, and his present Church (as he conceives) in the possession of infallible Judges in matters of Faith, the next point he takes in hand to establish, as the chiefest of his concern, is the Popes supremacy, and absolute power over all Christians, directly forsooth in

ſpirituals, but effectively in their temporal concerns; as many powerful Princes, Kingdoms and Provinces have experienced to their woe. Theſe two great Prerogatives of abſolute power over all Chriſtians, and of infallibility in his Decrees, ſuch as none may oppoſe or mutter againſt, being eſtabliſhed in the Pope, what ſecurity can people or Princes have of their Liberties or Poſſeſſions, if liable to be cenſured Heretics, if they do not receive and ſubmit to any thing the Pope will be pleaſed to decree and declare for an article of Faith, and being thus cenſured, to have their Liberties and Lands ſeiz'd upon, and taken from them, by any that will have force to do it?

Next we are to conſider the dangerous conſequences of this Doctrine in the daily extent of the Popes power and autority, by his Emiſſaries and flatterers. Hitherto they were contented to aſſert his infallibility in matters of *Right*, now of late they extend it to matters of *Fact*, as appears in the famous *Theſis* of the Pariſian Jeſuits, declared above in the ninth Chapter. And tho another party oppoſed that aſſertion of theirs, as mentioned in the place aforeſaid, all men know how litle ſucceſs any may expect to have in the Roman Judicature, againſt ſuch as will engage in exalting and extending the power and autority of the Pope, and ſo the Jeſuits have not only obtained a cenſure of hereſy and blaſphemy, &c. againſt the Doctrine of *Cornelius Janſenius*, where the debate was in matter of *right*, but another ariſing touching the fact; whether *Janſenius* did indeed deliver ſuch a Doctrine. They obtained

wiſe from the ſucceeding Pope *Alexander* the 7th a Bull and Decree no leſs peremtory, touching the fact, declaring the ſaid Propoſitions cenſured by his Predeceſſor to be really contain'd in *Janſenius* his Book, and, (which is more wonderful I he ſhould know) in the ſenſe intended by *Janſenius*. The foreſaid ſworn defenders and exalters of the Popes autority have defended publicly, that we are to believe with divine Faith, the ſaid declaration of the Popes againſt *Janſenius*, as well in matter of right as fact, to be infallible, by theſe notable words, *Fide divinâ credi poteſt librum cui titulus* Auguſtinus Janſenii *eſſe hæreticum, & quinque Propoſitiones ex eo decerptas eſſe* Janſenii, *& in ſenſu* Janſenii *damnatas* : that the Book intitled the *Auguſtin* of *Janſenius* is heretical, and the five Propoſitions which are gathered out of it, are *Janſenius*'s, and in the ſenſe of *Janſenius* condemned. And there is no reaſon but we may expect a command of believing the Popes infallibility in this latter kind in matter of fact, as formerly intimated in matters of right.

And if this be eſtabliſhed, that the Pope is infallible alſo in matters of fact: and if he be pleaſed to declare that any of us in particular is an heretic, or hath delivered an heretical Propoſition, Woe be to him ſo declared a heretic by the Pope. All Chriſtians, ſubject to the Pope, muſt take him for an heretic, and proceed againſt him accordingly with all thoſe ſeverities inflicted by Canons againſt Heretics. Mr. I. S. accuſes me to the Lord Lieutenant of *Ireland* that I ſhould have ſaid, *that there is no ſalvation in the Catholic Church*: a pro-

a propoſition, in my own opinion, heretical and blaſphemous taken in its proper literal and right ſenſe (not to take notice of ſome crooked improper ſenſe, which Mr. I. S. may pretend, and may render my diſcourſe obſcure.) This teſtimony ſo evidently falſe he impoſes upon me, my Book being extant in the hands of many hundred men, and my ſelf living to declare the falſe-hood of it yet his confidence is ſuch, that having no evidence, nor as much as attemted, to prove the truth of his accuſation, he will have my Lord Lieutenant to proceed to the utmoſt ſeverity againſt me, commanding me to be burned for blaſphemous. Ill may he expect from his Excellency ſo unjuſt and raſh a judgment: but how far he may ſpeed in *Rome* with the ſame accuſation, tho falſe, I may not know. Of their integrity, proceeding to judgement without hearing the parties, I can have no aſſurance. If they declare me for Author of the Propoſition impoſed upon me by Mr. I. S. *That in the Catholic Church there is no ſalvation*, and conſequently guilty of hereſy and blaſphemy, and all muſt take their declaration therein for infallible, according to that increaſe of infallibility in matters of fact aſcribed of late to the Pope by his prime Favorites: what miſchief may not I expect from all thoſe who think it a ſpecial ſervice of God to deſtroy Heretics?

But my particular concern is not of ſo great a force to declare the enormity or danger of this conſequence. He accuſes the whole Church of Proteſtants of hereſy and blaſphemy in a high degree, ſaying its their common doctrine, that it is impoſſible to keep Gods Commandments:

which propoſition in its literal full ſenſe is certainly heretical and blaſphemous, for derogatory of Gods juſtice and goodneſs, and diametrically oppoſite to the doctrine of Chriſt, as I have declared in the 8th Chapter; where alſo I have ſhewed how falſely ſuch a doctrine is impoſed upon the whole Church of *England*. But if our Adverſary gets a definition of the Pope that we are in effect guilty of that error, in what condition ſhall we ſtand with our neighbors? our innocency in the caſe will not availe. What if Mr. I. S. or other like him, would accuſe ſome great Chriſtian Prince of hereſy, tho with as little truth as we have ſeen his accuſation of me, and of the Church of *England*, now mentioned to have proceeded? But if the malice of neighbors, hunting after the Lands of ſuch a Prince, and of his Subjects diſpoſed to rebell againſt him, ſhould join to accuſe him of heretical pravity, and the Pope thereby ſhould proceed to deliver his infallible judgment, touching ſuch a Prince, to be an heretic in effect, in what miſerable condition muſt that Prince be for credit and intereſt, to be taken by all men for an undoubted heretic? his Subjects abſolved from their Allegiance to him, and his Lands expoſed to the prey of any ſtronger hand autorized by the Pope, according to the procedure of that Court, whereof many diſmal Tragedies are to be ſeen in the Chronicles of *England*, *Germany*, *Navarre*, and other Kingdoms of *Europe*.

To eſtabliſh this power in the Pope of *Rome*, ſo deſtructive to the peace and ſafety of Chriſtian people and Princes, being the aim of Mr. I. S.

I. S. his tedious and intricate diſcourſes, in favor of his pretended unerring, unerrable Church, and that declared by himſelf, he may expect the time, when all Chriſtian people are perfectly blind and mad, to have his doctrine received. And now having ſeen how unſucceſsful he hath bin in ſetting up the grand Engine of the Popes infallibility, or infallibility of the Church governed by the Pope (by which name of either he pleaſeth to term it) to put us to ſilence as to further debates, as truly he had need, accordingly he appears ill furniſhed to enter into them. We will now proceed to ſee how ill armed he is to encounter upon the particular points I propoſed for motive of my diſcontent with the Roman Church.

CHAP.

CHAP. XV.

Mr. I. S. his defense of the Popes Supremacy declared to be vain. Their pretence to a Monarchical power over all Christians, whether in Spiritual or Temporal, proved to be unjust and tyrannical.

OUR Adversary will have us take for an Article of Faith, the Supreme power of the Pope over all Christians in Spiritual affairs. Whether he hath the like supreme power over Princes in temporal concerns, he leaves to our discretion to believe what we please, the case being disputable. And indeed it is a courtesy in Mr. *I. S.* to permit us this liberty even touching temporal affairs, and beyond commission from the Court of *Rome*, as may appear by what we are to say in this Chapter.

But what he allows him of Supremacy in Spiritual government over all other Bishops, and over all Christians, is certainly more then his right; more then Christ gave him, and more then S. *Peter* had, whose Successor the Pope pretends to be. He will never find any mention in History Ecclesiastic, of any claim S. *Peter* should pretend to have of power over S. *James* in *Jerusalem*; S. *Andrew* in *Achaia* over *Thomas* in the *Indies*, or over any other of the Apostles in their respective Provinces, no dependance of them upon

upon him. None of those more worthy first Bishops of *Rome* (for five hundred years) did ever pretend to any such Supremacy, if we are to believe one of the best of them, St. *Gregory* the Great, in his many Epistles written against the Ambition of *John* Patriarch of *Constantinople*, pretending to such a calling of Universal Bishop.

Neither did he therein act for himself as he do's formally protest, to obviate the malice of those who would cast that aspersion upon his proceeding herein, [a] *In damnando generalitatis nomine*, saies he, *nostrum specialiter aliquid non amamus*. Neither indeed, could the reasons he alledges against the Ambition of *John* of *Constantinople*, consist with a pretention to such a Prerogative, in favor of his own See, namely, [b] that it is to rob Christ of his priviledg of being Head of the Universal Church; that if the whole Church were subject to, and depending upon one man; he falling into Heresie, all the Church would fall with him.

How foul an Aspersion Papists do cast upon this good Pope *Gregory* the Great, saying, he would claim to himself the calling he reprehended in *John* of *Constantinople*, may appear by these words of his foresaid Epistle 36. written to *Eulogius* Bishop of *Alexandria*, and to *Atha-*

a Gregorius lib. 4. Regist. Ep. 36. b *Jactantiam sumsit, ita ut Universa sibi tentet adscribere, & omnia qua soli uni capiti cohærent, videlicet Christo, per elationem pompatici sermonis, ejusdem Christi sibi studeat membra subjugare, & cum fortasse in errore perit, qui Universalis dicitur, nullus jam Episcopus remansisse in statu veritatis invenitur.* ibid.

nasius

nasius Bishop of *Antioch*, saying, [a] "The name "of Universal Bishop, was by the holy Council "of *Chalcedon* offered only to the Bishop of the "See Apostolic, in which, by Gods providence "I do serve, but none of my Predecessors did "consent to use this profane calling. For if one "Patriarch or Bishop be called Universal, the "name of a Bishop is taken from the rest. But "far be this, far be it from the mind of a Chri-"stian, that any should assume to himself any "thing, which may seem to diminish in the least "the honor of his brethren. How can this con-sist with saying, that *Gregory* did claim to him-elf that calling which he reprehended in *John* of *Constantinople*, since he declares that his Predeces-sors did refuse that calling, and alledges reasons which prove that none ought to admit it.

The same St. *Gregory* is the first Author I find to have accused of Anti-Christianism, the pre-tention of the Pope to Supremacy over all Chri-stians, in the person of the foresaid *John* Patriarch of *Constantinople*; of whose ambitious preten-tion to the like Supremacy, he writes thus to the Empress *Constantina*: [b] "And what may we un-"derstand by this kind of pride, but that the "time of Anti-Christ is near? since he imi-

a *Ums per Sanctam Chalcedonensem Synodum Pontifici sedis Apostolicæ, cui Deo disponente deservio, hoc Universitatis nomen oblatum est. Sed nul-lus unquam decessorum meorum hoc tam profano vocabulo uti consensit, quia videlicet si unus Patriarcha Universalis dicitur, Patriarcharum nomen cete-ris derogatur. Sed absit absit hoc à Christiani mente, id sibi velle quempiam arripere, unde fratrum suorum honorem imminuere ex quantulacunque parte videatur.* b *Sed in hac ejus superbia quid aliud nisi propinqua jam Anti-christi esse tempora designatur? quia illum videlicet imitatur, qui spretis in-sociali gaudio Angelorum legionibus ad culmen conatus est singularitatis e-rumpere, dicens, &c.* Lib. 4. Ep. 34.

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"tates him who deſpiſing the ſocial joy of Angels, "did endevor to riſe up to the top of ſingulari-"ty, ſaying, I will aſcend into Heaven, I will "exalt my Throne above the Stars of God: I "will ſit alſo upon the Mount of the Congrega-"tion in the ſides of the North, I will aſcend a-"bove the height of the Clouds, I will be like "the moſt high. This ſingularity of the Biſhops of *Rome*, in deſpiſing a fair and brotherly ſociety with other Biſhops, and pretending a Supremacy over all, and an Equality with God in ſeveral of his priviledges, gave occaſion to ſuch, as in after Ages called them Anti-chriſts.

Certainly this Ambition of being head of the Univerſal Church, a priviledg granted in Scripture only to Chriſt, the boldneſs of preferring his own laws to the Laws of Chriſt, whereof we gave ſeveral inſtances, have great affinity with the qualities of Anti-chriſt deſcribed in Scripture. And St. *Gregory* his prediction, that the uſurpation of this Supremacy would be a calamity to the Church, is found to be too true. All the Combuſtions and diſmal Contentions that afflicted this Kingdom for a whole Age, did proceed from the Popes pretention to Supremacy. It is not the intrinſic quality of ſpeculative doctrines of Faith controverted, it is not the alterations of Ceremonies or Language in divine Service did miniſter fuel to this fatal fire; all theſe things would be eaſily agreed upon, if we did allow but Supremacy to the Pope, or he did quit his pretention to it. Of this we have certainty by what Sir *Roger Twiſden* affirms out of warrantable Hiſtories and Relations, that Pope

Paulus

Paulus IV. finding his fierceneſs could not avail with Queen *Elizabeth*, offered [a] to *let things ſtand as they were, the Queen acknowledging his Primacy, and the Reformation from him.* It is not the loſs of Souls, but the loſs of *Peter-pence*, and command did trouble him, and made him and his Succeſſors bring ſo much trouble on us all.

His Succeſſor *Pius* IV. continued the ſame proffer to the Queen, by Letters written the fifth of *May* 1560. and ſent by *Vincentius Parpalia:* and gave aſſurance of it to a noble Man of *England*, that he would comply with her requeſt to the utmoſt of his power, provided ſhe would allow his Primacy: *In ejus gratiam, quæcunque poſſim præterea facturus, dum illa ad noſtram Eccleſiam ſe recipiat, & debitum mihi primatus titulum mihi reddat.* And ſurely he that can diſpenſe with the Laws of God, and alter them, as we ſaw the Popes do, may better diſpenſe with, and alter what other Popes did decree againſt the Reformation. Prieſts may marry, the people may drink conſecrated Wine at Communion, they may pray in Engliſh, *&c.* if they did but allow his Primacy, and with it his pence to the Pope. Here lies *Petra ſcandali*, the ſtumbling block, and *lapis offenſionis.* Ambition and Avarice cloaked with Religion did profane the Church, and put the World in confuſion. See the Fact here alledged, and proof of it in [b] Sir *Roger Twiſden his hiſtorical Vindication of the Church of* England, *chap.* IX. Where he adds, that himſelf relating this paſſage to an Italian Gentleman vers'd in

[a] Tortura torti pag. 148. [b] Twiſd. c. 19. p. 197.

public

public Affairs, had this reply from him, *If this were heard in* Rome *among religious men, it would never gain credit: but with such as have in their hands the* Maneggi della Corte, *the management of Affairs, it may be held true.* Such as understand the mystery of the Roman Court do know, that Ambition and Interest is the *primum mobile* and Soul that animates all their motions. So true we find *Gregory* his prediction to be, that the usurpation of this Supremacy would be a calamity to the Church.

I am to take notice here of another reason St. *Gregory* gives, why the former good Bishops of *Rome* his Predecessors would not accept of this proud calling, * *Nullus eorum unquam hoc singularitatis vocabulum assumpsit, nec uti consensit, ne dum privatum aliquid daretur uni, honore debito Sacerdotes privarentur Universi.* No one of the ancient Bishops of *Rome* (for six hundred years) took upon him the calling of Supreme or Universal Bishop, nor permitted it should be given to them, least the singularity given to one, should deprive the Clergy of due honor. And this indeed was the consequence of the Popes immoderate Ambition in this kind. To it we may attribute the too much contemt fallen upon the Clergy in general in this corrupt Age. The extravagant boundless ambition of the Bishops of *Rome*, mak's men fearful to allow even decent and due Autority to the Clergy; least they should improve it to the prejudice of Christian people and Princes, as now we shall see some Popes did.

* St. Greg. lib. 4. Ep. 60. 76.

This proud calling, which St. *Gregory* called *Blaſphemous* and *Anti-chriſtian*, his Succeſſor *Boniface* the Third, took upon himſelf, by the aſſiſtance of the Emperor *Phocas*, who being offended with *Ciriac* Patriarch of *Conſtantinople*, for ſheltering from his fury the Empreſs *Conſtantina* relict of *Maurice*, and the immunity of his Church which they made their Sanctuar, transferred upon *Boniface* the Title of Univerſal Biſhop. (*Baron. an.* 606.) which dignity and calling the following Popes did advance ſo far, that *Innocent* the Third compares the Papal Dignity and Regal to the Sun and Moon; ſo that the Papal Dignity do's exceed the Regal on earth, as much as the Sun exceedeth the Moon in the Heavens. [a] And leaſt you may not underſtand how much the Pope is made greater then Kings by this compariſon, The Gloſs furniſhes you with this ſingular Declaration of it, ſaying, [b] 'That ſince 'the Earth is ſeven times greater then the Moon, 'and the Sun eight times greater then the Earth, it 'muſt needs follow, that the Popes power is forty 'ſeven times greater then that of Kings. I leave the ingenious Reader to conſider the heap of abſurdities contained in this Gloſs, as ſuitable to that Text of it; the treſpaſſes againſt Latine, Arithmetic and Aſtronony contained in it, and much more againſt truth; for the Regal Dignity

a *Ad firmamentum cœli, id eſt, Univerſalis Eccleſia, fecit Deus duo luminaria magna, hoc eſt, duas inſtituit poteſtates, Pontificalem & Regalem, &c. ut quanta inter Solem & Lunam, tanta inter Pontifices & Reges differentia cognoſcatur.* Innocent. Ter. Ep. ad Imp. Conſtantin. decret. lib. 1. de Majoritate & Obedientia, tit. 33. cap. ſolit. b *Ietur cum Terra ſit ſepties major Luna, Sol autem octies major Terra, reſtat ergo ut Pontificalis dignitas quadrageſies ſepties ſit major Regali dignitate.* Gloſſ. in decret. præd.

being

being *Solo Deo minor* (as * *Tertullian* ſaith) it cannot be a Moon to any other Sun.

But all this (ſaies Mr. *I. S.*) is to be underſtood of a Spiritual power; that's the pretext, but that Spiritual power muſt be aſſiſted by the Temporal; and where the word will not do, the ſword muſt follow. So the ſame *Innocent* the Third declared in the third *Lateran* Council, and acted accordingly with King *John* of *England*, as other Popes did with ſeveral Emperors and Kings, mentioned in the 45. page of my diſcourſe, deveſting them of their Kingdoms and Dominions, and abſolving their Subjects from their Allegiance to them.

Mr. *I. S.* ſaies the *Lateran* Council did not aſſume the power of depoſing Princes, *but finding it a probable Opinion among Divines, grounded their Fact upon that Opinion, and iſſued their Decree of that Puniſhment againſt ſuch Princes.* In a good condition the World ſtands, if 'tis to be governed by ſuch Councils. If any Opinion found probable among Divines, may be a ſufficient ground to a conciliary Definition or Decree: what deſperate Definitions and Decrees may we not expect from their Councils, when we ſee ſo many deſperate Opinions come forth daily among their Divines, and all taken for probable, if countenanced by one Author, or two reputed to be Learned?

* Tertul. ad Scap.

CHAP. XVI.

How falſly Mr. I. S. affirms that the Iriſh did not ſuffer by the Popes prohibiting to ſubſcribe to the Remonſtrance of Fidelity propoſed to them.

I Bemoaned the miſery of the Iriſh, prohibited ſeverely by the Pope, to ſubſcribe a Remonſtrance of Fidelity propoſed to them, wherein they were to diſclaim the Popes power of deposing Kings, tho they ſhould ſuffer never ſo many penalties and ſuſpicions for it. This Mr. *I. S.* callsa Fiction with his Ordinary confidence, not regarding to be openly convicted of untruth. Whether the Iriſh did not undergo ſuſpicions and diſfavors for refuſing to ſubſcribe to the ſaid Remonſtrance, let themſelves tell. Whether ſuch as ſubſcribed were not perſecuted by the Pope and his Emiſſaries, with cenſures and manifold vexations, let two copious Volumes publiſhed upon the ſubject declare, the one in Latin by *Richard Caron*, the other in Engliſh by *Peter Walſh*, largely relating, and learnedly refuting the unjuſt procedure of the Pope and his Emiſſaries upon this ſubject. I received my ſelf from Cardinal *Roſpigliosi*, then *Internuncius* in *Bruſſels*, a Copy of Cardinal *Francis Barberini* his Letter to him, intimating the Popes will and command, that the Iriſh ſhould not ſubſcribe to the ſaid Remonſtrance, and the cenſure of the Theological Faculty of *Lovain*, declaring the

the ſaid Remonſtrance to be *repugnant to the truth of Catholic Religion*; *and therefore unlawful and abominable*, *ſuch as no man may ſubſcribe to without Sacrilege*. And being queſtion'd what part of the Remonſtrance merited ſo grave a Cenſure, they anſwered, it was * *the denial of a power in the Pope*, *of making war by himſelf*, *or by others*, *againſt our King*, *for uſurping the Primacy due to the Pope*, *and retaining unjuſtly the Lands of the Britiſh Church*. *In which caſe*, ſay they, *it may not be lawful for Catholics to oppoſe the Pope making war*, *or favor the King uſurping the Popes rights*. Thus the warlike Theologians of *Flanders* do beat to arms, and denounce war againſt oppoſers of their Church, which according to the rules of *Mahomet* muſt be defended with the ſword, when words will not do. And muſt not all this adminiſter an occaſion of Jealouſie to our King? All will not make Mr. *I.S.* beleive, that the practices of the Pope and his Emiſſaries herein did occaſion any ſufferings to the Iriſh.

Its remarkable what the foreſaid † Author relates, that Cardinal *Francis Barbarini* being queſtioned by one of his acquaintance, why the Engliſh and Iriſh Papiſts may not diſclaim that doctrine of King-depoſing power in the Pope, as the French do; he anſwered, it is not the faſhion with the French to conſult them of *Rome* in ſuch caſes. But the Iriſh and Engliſh conſulting them, were to expect they would reſolve in *Rome* what was more agreeable to their pretended right. I

* Vid. Caron in Rem. Hibern. contra Lovanienſ. part. 1. cap. 15. p. 19. † Caron ſupra cap. 4. p. 15.

like of the Cardinals noble dealing in delivering the truth of the matter; but whether it be a noble proceeding of them in *Rome*, to aggravate the miseries of the English and Irish suffering for their sake, let *Ovid* tell,

At Lupus & turpes instant morientibus Ursæ,
Et quæcunque minor nobilitate fera est.

That it is for Bears and Wolves, and such like ignoble Brutes, to insult over those that are down, and kill the dying. It behooves men to be stiff with the Pope: for if they stoop, he'l throw them quite down.

CHAP. XVII.

The complaint of Papists against our King, for the Oath of Supremacy he demandeth from his Subjects, declared to be unjust.

Mr. *I. S.* sleighting that of the Remonstrance, would have me condole the sufferances of the Irish, for not taking the Oath of Supremacy to the King of *England* as Head of the Church, which he saies to be a cruelty against Souls, to demand from them. I do condole heartily the sufferings of the Irish for that, I mean their folly and blindness, in suffering themselves to be deluded by the Arts of *Rome*, beleiving rebellion to be Religion; and Catholic Piety, to pass the Obedience due to their natural Prince by Gods command to a forreigner, that has no other right over them, then what by craft and cruelty he hath usurped, as is declared in the Chapter preceding.

All this will be made clear to such as will consider, that our Princes pretend not to any other Supremacy or power over their Subjects, then such as the godly Kings of Israel had in their time over the Jews, and the Christian Emperors in the Primitive Church over their respective Subjects; as is declared in the thirty seventh Article, and seventh Canon of the Church of *England*, and as indeed our Princes do exe-

cute, practising even less power in Church Affairs, then the Kings of *Israel*, and Christian Emperors did. Do but read the second of *Kings*, commonly called the fourth, in the 23. Chapter, and see how forward the godly King *Josiah* was in reforming the Church, both Clergy and Laity, reading himself to them the Book of the Covenant, deposing unworthy Priests, and substituting lawful ones. The same you may see practiced by *Hezekias* in the second Book of *Chronicles*, chap. XXIX. and the Text approving his proceeding in all this particular; saying, *He did that which was right in the sight of the Lord, according to all his Father had don.* If you do but confer the proceeding of these two good Kings related in the fore-mentioned places, with the behavior of our Princes in the several Convocations of their Clergy and people for the Reformation of the Church in these Kingdoms; you shall find them not to have taken so much of the work upon them in their own persons, as those Kings of *Israel* did; but commended to Prelates and Divines the Examination of Points belonging to Religion, and Government of the Church, holding themselves the sword and stern of Government to keep peace at home, and defend them from forreign Enemies.

Neither did our Savior diminish, but rather confirm this supreme power of Princes over their Subjects. We have his will herein intimated to us by St. Paul, *Rom.* XIII. 1. *Let every soul be subject unto the higher Powers*: where by higher Powers, St. *Augustin* and the other Ancient Fathers do understand the secular power of Princes, and

and the context it self is clear enough for that interpretation, as Salmeron confesses: [a] *Patres Veteres, & præcipuè Augustinus* Ep. 54. *Apostolum interpretantur de potestate seculari tantum loqui, quod & ipse textus subindicat.* And that to this power, not only Seculars, but all sorts of Ecclesiastical persons are subject, S. *Chrysostom* [b] declares: *Omnibus ista imperantur, & Sacerdotibus & Monachis, &c.* This is a command laid upon all Men, whether they be Priests or Monks, whether Apostles, Evangelists, or Prophets, or whoever they be: and S. *Bernard* [c] considers well that the very words of the text do declare so much: *If every Soul be subject unto the higher power*, says he, (writing to an Arch-Bishop) *yours also must be likewise subject. Who hath exemted you from the general Rule?* &c.

Neither is it less certain by the practice of the Church, both old and Christian, and by the autority of Fathers, that it belongeth to Princes to protect and have an eye over their people in matters of Religion; to procure the integrity and reformation of it, when decayed. As for the old Law, the cases proposed above of *Hezekiah* and *Josiah* do assure us, that this hath bin the practice of the best Kings of those times. And if you consult the acts of *Constantine* the great, of *Arcadius* and *Honorius*, of *Theodosius* the elder, *Justinian*, *Charles* the great, and others the best of Christian Emperors, and greatest supporters

a Salmer. disp. 4. in Rom. 13. b Chrysost. Hom. 23. in Rom. *Etiamsi Apostolus sis, si Evangelista, si Propheta, sive quis tandem fueris.* c Bernard. Ep. 42. ad Henric. Archiep. Senonens. *Si omnis anima & vestra; quis vos excepit ab Universitate? &c.*

of

of the Churches honor; you ſhall find them intervening frequently, and moderating the greateſt conſultation touching Religion, and the good conduct of Church affairs.

It was a wonder to S. *Auguſtin*, that any ſhould doubt it ſhould be the duty of an Emperor or Prince to do ſo. [a] *An forte de Religione fas non eſt dicat Imperator, vel quos miſerit Imperator?* What, doth it not belong to the Emperor, or to him he employs, to deliver his opinion touching Religion? and elſewhere he ſays, that to be the chief care and charge of the Emperor, of which he is to give account to God; [b] *ad Imperatoris curam de quâ rationem Deo redditurus eſt, res illa maximè pertinebat.*

All this being ſo, that it is the duty of our Princes to govern all the ſtates and affairs of this Kingdom, and the duty of Subjects to obey them in all, and that for conſcience, as S. *Paul* declareth, Rom. 13. 5. *That you muſt needs be ſubject not only for wrath but alſo for Conſcience ſake*: how can I omit to condole the miſery of my Country-men, and others ſo deluded by the arts of *Rome*, as to take it for a breach of Conſcience, what S. *Paul* declares to be a duty of Conſcience; I mean an ackowledgment of their Princes Supreme Authority over all his Subjects, and their obligation of obeying him accordingly? Eſpecially when I ſee what S. *Bernard* ſaw and lamented, that it is not the welfare of Souls, nor the zeal of their Salvation, makes the Court of *Rome* to put this horror into the hearts of Men againſt their dutyful obedience and ſubjection to

a Aug. l. 1. in Epiſt. contra Ep. Parm, c. 9. b Aug. Ep. 50. 162.

their

their Princes: *Non quod valdè Romani curant quo fine res terminetur, ſed quia valdè diligunt munera, ſequuntur retributiones*, not that the Miniſters of *Rome* do regard much the end or purpoſe of Controverſies raiſed, ſo they obtain their own end of encreaſing their own intereſt and power. I wiſh with all my heart, with S. *Bernard*, that theſe corruptions of *Rome* were not ſo public and known to all the World. * *Utinam nobis relinquerent Moderni Noæ, unde à nobis poſſint aliquatenus operiri: nunc vero cernente Orbe, mundi fabulam ſoli tacebimus?* I wiſh theſe modern Noahs did leave unto us ſome poſſibility of covering their ſhame, but all the World beholding it, ſhall we alone conceal it?

This being ſo, conſider Mr. *I. S.* how blind is your zeal, or great your malice, in ſaying it ſhould be a cruelty in our Princes to demand from their ſubjects an acknowledgment of his ſupreme power over them; and in them a blaſphemy to acknowledg it. And to make us beleive it is ſo, you produce the autority of *Calvin*. When I alledg *Vaſquez* or *Suarez* his doctrine to you, if it be not to your liking, you tell me, they have bin miſtaken as well as I: ſo much I ſay to you at preſent of *Calvin*, that, if he be of your mind in this particular, he is miſtaken, and in a foul error as well as you. *Calvin* and *Luther* have no more autority in the Church of *England*, then *Suarez and Vaſquez* among you, and I obſerve you are as ſingularly impertinent, as unreaſonable, whereſoever you ſpeak to me of *Luther* and *Calvin*: it is not their writings,

* Bernard. Ep. 42. ad Archiep. Senonenſ.

which

which I never ſaw, brought me to the Church of *England*, nor conſerves me in it: The Scripture, Fathers, and the Hiſtory of the Church did work both upon me. Of them you are to ſpeak to me, as I do to you.

Many a thouſand poor ſimple Souls in theſe Kingdoms, miſled by the Pope, and his buſy Emiſſaries, do cry againſt the Oath of Supremacy, without knowing, or examining what it means, or what is their Princes meaning in demanding it: crying up the Popes Supremacy, much like thoſe 200. ſeduced by *Abſalon* to follow him out of *Jeruſalem*, to rebel againſt the King his Father, when they thought they did ſervice to the King. *And with Abſalon went two hundred men out of* Jeruſalem *that were called: and they went in their ſimplicity, and they knew not any thing.* 2. Sam. 15. 11. So it is with many ſeduced by the art and activity of *Rome*, to deny due ſubmiſſion to their lawful Prince, and give it to a Forreign uſurper; under pretext of following a pretended Vicar of God, to rebel againſt God; S. *Paul* declaring that *whoſoever reſiſteth the power, reſiſteth the Ordinance of God: and they that reſiſt ſhall receive to themſelves damnation.* A concluſion he doth very legally infer from a verity he had immediatly before premiſed, *That the powers that be are ordained of God.* Rom. 13. 1. 2. We are to believe in Charity that many have the excuſe of thoſe 200. ſeduced by *Abſalon*: *That they went in their ſimplicity, and they knew not any thing.* But the corruptions and impoſtures of *Rome* being ſo univerſally known, even in S. *Bernards* time (as declared above) and much more now, we may fear

fear juſtly that too many do err with knowledg, or for want of due inquiry: and ſo reſiſting lawful power, *they may receive to themſelves damnation.* Of which latter ſort Mr. *I. S.* may ſeriouſly fear himſelf to be one, if he be ſo converſant in the doctrine of both Churches, Proteſtant and Popiſh, and in that of primitive Chriſtianity, as he pretends to be. This I commend to his mature conſideration, while I purſue him in his engagement about Tranſubſtantiation.

CHAP. XVIII.

Our Adversarys Essay in favour of Transubstantiation examined. His Challenge for solving two Syllogisms answered.

MR. *I. S.* I do generally find you unexact, and much unlike a Scholar in your Arguments, but more when you boast most, and stand in defiances. Now you defy all my Divinity to answer two Syllogisms, you would have us believe to be of your own invention. But a piece of my Logic will make both appear Paralogisms unworthy of any answer, no formal Syllogisms. The first grounded upon *Luke* 22. 19. *Eat, this is my Body which is given for you*, runs thus; *He gave to them what he gave for them*; *But what he gave for them, was not a figure, but his real and true Body*; *therefore what he gave to them was not a figure, but his real and true body.* In this Syllogism nothing is new but the form you give it, and that guilty of several vices against the rules of Logic. I say nothing is new in your argument, nor any sense or force added to it, by passing the case from Christ giving the last Supper, to Christ suffering upon the Cross. All your Syllogism may be formed in the former case as in the latter, thus; What Christ gave to his Disciples at the last Supper was the same Body they saw speaking to them, and giving them the bread; The body they saw speaking to them, and giving them the

the Supper was a real body not a figurative; *Ergo.* Tho you had all the eies of *Argus*, you will never diſcover any ſenſe or force in your new invented Syllogiſm, that is not in this ſo trivial and often anſwered.

But being you conceive ſome excellency in the form of our Syllogiſm, I will let you ſee ſome perfections of it. Firſt its guilty of that groſs vice in arguing *Petitio principii*, or a begging of the queſtion. In your *major propoſition* you take for granted that which is conſtantly deny'd to you, *that he gave to them really, and not only figuratively, his fleſh which he gave for them.* If you will not take it ſo, but indeterminatly, touching the mode of giving his Body to them, whether real or figurative; then you fall into another no leſs notorious vice in arguing, called *mutatio ſuppoſiti*, to change the Suppoſition. In the *major propoſition* our Saviors Body ſuppoſes indeterminatly with you, preſcinding from the mode. In the *Minor* it ſuppoſes determinatly, affixing it to a real or corporal mode. Hence appears a third vice in your Syllogiſm of arguing in four terms: taking up in the *Minor* a term which was not in the *Major*, to wit, the mode of giving his Body corporally: and thence you proceed to join or identify in the concluſion terms which you did not ſhew identified in any *medium*, neglecting herein that prime rule of reaſoning, *Quæ ſunt eadem uni tertio ſunt eadem inter ſe.* To argue right and according to this rule, and without the Vices now diſcovered in your Syllogiſm, you ſhould have formed it thus: He gave to them what he gave for them, both

in mode and ſubſtance; what he gave for them was his Body not figurative, but real; There. fore he gave it to them really.

Thus your Argument would carry the ſhape of a legal Syllogiſm, and your next work was to be the proving of the *major* propoſition; That Chriſt gave to the Diſciples what he gave for them, both in mode and ſubſtance; that which you will never be able to do. You ſay the text makes no diſtinction betwixt what he gave to them, and what he gave for them. But mens cies did. They ſaw given for them upon the Croſs a real organic human body; ſuch they did not ſee given to them at the Supper. You ſay further, not only falſely but blaſphemouſly, that if we ſay what he gave to them was but figurative, we muſt ſay alſo that what he gave for them was only figurative, and ſo fetch from Hell again the hereſy of *Marcion*, that what ſuffered for us was but a fantaſtical body. You are too ready in fetching hereſies from Hell, aud deſtroying the foundations of Chriſtianity upon very light or no occaſion given to you for it. But we are not ſo ready to believe you, or let your raw inferences run without a check. S. *John* that ſaw our Saviour upon the Croſs, the ſame perſon he knew ſo well, how could he imagin it was a Phantaſm, and not a real Body? to Hell you muſt go for men that would abuſe their ſenſes ſo. And thence certainly came your Paradox of impoſing upon our ſenſes, and playing the *Marcion* under other terms, pretending its but a Phantaſm of bread, not a real one, what our ſenſes do aſſure us to be true bread in

in the Euchariſt. And by this overthrowing the main Pillar of Chriſtian Belief grounded upon the glory of Miracles propoſed to us by the teſtimony of our ſenſes: and being taught to miſbelieve them, a Gate is open for new *Marcioniſts*, to ſay, the reſurrection of *Lazarus*, and other wonders our Saviour and his Apoſtles wrought in confirmation of their doctrine, were but Phantaſms, *præſtigiæ ſenſuum*, ſome Art of *Legerdemain* deluding our ſenſes.

Finally, by this your Illuſtration of your Syllogiſm, you render it a formal Paralogiſm, according to *Ariſtotle* his notion of this kind of ſpurious Syllogiſm; which is, (ſaies he, 1. top. c. 1.) *When you aſſume for evident what is falſe and impoſſible.* And you aſſume for as clear and evident, that Chriſt was corporally preſent in the bread he gave at the laſt Supper, as it was clear and evident to the beholders of both, that he was corporally upon the Croſs. I have proved with Arguments, which you did not yet, nor ever will ſolve, this your aſſumtion to be both falſe and impoſſible. And while you do not, let it be concluded that your Syllogiſm you magnifie ſo much, is a meer Paralogiſm.

But for ſuch as may not ſo readily dive into this Logical ſcrutiny of your Sophiſtic Syllogiſm, or Paralogiſm, and to undeceive your ſelf ſo much wedded to your ill-digeſted conceptions, I will let you ſee the fallacy and weakneſs of your Argument in another of the very ſame form, grounded upon words of our Saviour alſo, *Joh.* xv. 1. *I am the true Vine*; upon which words you may argue thus. Chriſt by his own decla-

ration is a true Vine; but a true Vine is neither God nor man: therefore Christ by his own declaration is neither God nor man. This Syllogism hath the very same form which yours hath, and is grounded upon as Canonical Scripture as yours is: no defect can be imagined in it, which appears not in yours. If you do not think it concluding, expect not to have us believe yours to be concluding; and brag not so much of your Syllogisms for unanswerable, until you answer this.

The second Syllogism you pray to be answer'd, is upon those words of the Jews, *Joh.* VI. 52. *How can this Man give us his flesh to eat?* An Argument I proposed my self more clearly in fewer words, and answered very clearly in the pag. 63. of my discourse, which if you did consider with ingenuity, you might have spared us the labor of seeing your work about it. But the force lies in the form you give it, which is this, *A damnable Unbeleiver is he who denies a truth sufficiently proposed to him to be revealed by God: the Jews in this occasion were damnable Unbeleivers, and what they denied was a fleshly eating of his real body, as the Papists beleive it.* Thus you, p. 189. of your Book.

In this Syllogism I could reckon up as many vices as I did in your former: but I am tired, and may fear to tire my Reader with often mincing your raw Arguments; to condemn it in the judgment of any good Logician is sufficient to shew it. Surely it has nothing of a formal Syllogism, but that it seems to consist of three propositions. And at this rate you may make a horse of a stool

a ſtool, becauſe both have four feet. But even herein I do your Syllogiſm favor, in allowing, it ſhould ſeem to conſiſt of three Propoſitions, for in truth it hath four, & in them four terms, one of its notorious vices. That which takes place of a minor hath two Propoſitions in it; *The Jews in this occaſion were damnable Unbeleivers, and what they denied was a fleſhly eating of his real Body, as Papiſts do beleive it.* Where we ſee two diſtinct Propoſitions; the ſecond abruptly intruded without any connexion or affinity with the *medium* placed in the major. And thence you paſs to your third, or rather fourth Propoſition, bearing by *Ergo* or *therefore*, the mark of a Concluſion, but no more. For a Concluſion, indeed ought to be a verity contained in the Premiſes; in neither of your Premiſes is your Concluſion contained, nor in both. What only ſeemeth to have ſome affinity with the Concluſion, is that ſecond part of your Minor, *That what the Jews deny'd, was a Fleſhly eating of his real Body, as the Papiſts do believe*: but tho this be ſo, its far from fetching in the Concluſion, *That Chriſt did ſufficiently propoſe unto them a fleſhly eating of his real Body, as Papiſts do believe it.* For tho they deny'd a fleſhly eating, it was not that only what they denied. They denied alſo a Spiritual eating: they denied a Fleſhly eating, but impertinently to the propoſal of Chriſt. They denied what was not demanded of them, by a miſtake of his meaning, which our Saviour corrected immediately, by ſaying, *Joh.* VI. 63. *The words he ſpoke to them were Spirit and Life.*

You alledg that I acknowledged the Jews to

have understood Christ of a Corporal and Fleshly eating, as Papists do. But you conceal fraudulently, how I said, and proved that they misunderstood him, and Christ did tax them with a misunderstanding, as now mention'd. Where is now in all this, any even probable ground for your Conclusion, which you pretend to have found out clearly in the foresaid place of St. *John*; that Christ in that occasion did sufficiently propose to them a Fleshly eating of his real Body, as Papists do believe it; that only in denying such eating, they were damnable Unbelievers? You affirm decretorially, without giving any reason for it, that the words of our Saviour, *The Flesh profiteth nothing, its the Spirit that quickeneth, &c.* was not a check to the Jews, for understanding him of a Fleshly eating; but to us for judging of this Mystery by the senses of the Flesh, and by natural reason. Sir, we are ready by the help of divine Grace, to captivate our senses and reason to the Obedience of Faith in God, whersoever we find him declare his Will to us, without any further examen. But such captivity of our understanding we do upon good grounds deny to your Decrees, as undue to them. In what the Church of *England* believes, touching the holy Eucharist, there is a large compass for divine Faith to be exercised. Its no work of nature by sense or reason, to understand or believe so strange an Union, tho Spiritual (as the Gospel tells us, and we believe) 'twixt Christ and the faithful Receiver of this Sacrament; such streams of divine Grace, such feeding of Souls to life everlasting. To this we willingly pay a captivity

of

of our understanding, because we find it clearly declared in the Word of God, tho never surpassing so much the reach of our natural Understanding. From niceties touching the mode we do religiously abstain, being God was not pleased to declare it: according to that grave and religious expression of King *James*, *Quod legit Ecclesia Anglicana, pie credit; quod non legit pari pietate non inquirit.* What the Church of *England* reads, that it doth piously believe; what it doth not read, with equal Piety omits to pry into.

CHAP.

CHAP. XIX.

Several Anſwers to my Arguments, againſt Tranſubſtantiation refuted.

TO all my Reaſons touching the abſurdity of the doctrine of Tranſubſtantiation, and the repugnance of it with all humane reaſon, Mr. *I. S.* gives an eaſie Anſwer, that in matters of Faith we muſt renounce Reaſon. He ſhould firſt prove that this is a point of Faith, a doctrine contained in the Word of God. His endeavors for it we have ſeen and declared to be vain in the precedent Chapter; then it being an Article of their making, he may not expect from us more ſubjection of our Intellects, then his reaſon will gain; and he confeſſing Reaſon do's not aſſiſt him, I take it for a confeſſion that he is caſt in the ſuit.

I urged, that there was no neceſſity of forcing men to believe ſo hard a doctrine, neither for the effect of the Sacrament, nor for the verification of our Saviours words in the Inſtitution of it. Mr. *I. S.* confeſſes the firſt, but denies the ſecond upon a very trivial, and no leſs weak Argument, which I will ſhew, rather proves againſt him then for him. He ſaies, that allowing the word *Body* is equivocal, and indifferent to be taken for a real or figurative Body; yet put in a Propoſition, its determined to ſignifie that of which only the Predicate can be verified; but only of Chriſt's

Chriſt's real Body, can it be verified that it was given for us: therefore this Propoſition, [*This is my Body which is given for you*] is to be underſtood of Chriſt's real Body. Here we have one Propoſition made of two, and the *Predicate* of the former made the *Subject* of the latter, to frame a deſigned fallacy. The former Propoſition, which is the proper Subject of our debate, is this, *Hoc eſt Corpus meum*, this is my Bod . The *Subject* of this Propoſition, is the Bread Chriſt had in his hands, and gave his Diſciples to eat. The *Predicate* is our Saviours Body; and the queſtion is how to underſtand the words of the *Predicate*, ſo as they may be agreeable to the *Subject*. The words of the *Predicate* are indifferent to be taken for a real or figurative Body, and to be determined according to the quality of the *Subject*; that ſo the *Identity* of both, requiſite for a true Propoſition, may be ſeen, according to the rule above mentioned by Mr. *I.S.* all which proves that the word *Body* is to be taken rather in a figurative ſenſe then in a real; otherwiſe it could not be agreeable to the *Subject*, which was Bread real and viſible, and called ſuch before and after Conſecration, both by Chriſt and St. *Paul*.

Now take notice Reader, of the egregious fallacy of our Adverſary. The foreſaid complex Propoſition he aſſumes to work upon, [*This is my Body which is given for you*,] is compoſed of two Propoſitions, the one is hat now declared, relating to what Chriſt had in his hand, [*This is my Body*.] The other relating to Chriſt's Body of which, as ſubject of the ſecond Propoſition, another *Predicate* is affirmed, that it was given

for

for us upon the Croſs, [*which was given for you.*] Mr. *I. S.* to do his own work, confounds theſe two Propoſitions, and makes the *Predicate* of the former Propoſition a *Subject* to the latter: and inſtead of fitting the ſaid *Predicate* of the former Propoſition to the *Subject* of it (as he ſhould do, being to ſpeak to the purpoſe) he talks of fitting it to the *Predicate* of the ſecond Propoſition, about which is no queſtion; for none doubts whether it was the real Body of Chriſt that was given for us upon the Croſs. I allow you the benefit of the ſame rule alledged for the ſecond Propoſition, [*Chriſts Body was given for us,*] that the indifferency of the word *Body*, which is the *Subject*, may be determined by the quality of the *Predicate*, and ſo taken for a real Body, becauſe 'twas a real Body wch was given for us upon the Croſs. Why will not you allow us the benefit of the ſame rule for the former Propoſition, [*This is my Body,*] which is the proper Subject of this Debate, that the indifferency of the word *Body* in the *Predicate* be determined by the quality of the *Subject*, which was the Bread Chriſt had in his hand, and of which, with more propriety and leſs violence may be affirmed, that its a figurative Body of Chriſt, then his living Body?

But if the rules of your Logic muſt be ſo extravagant as to demand, that when a diſcrepancy appears betwixt the *Predicate* and *Subject* of a Propoſition ſuppoſed to be true, its the *Subject* muſt be altered or faſhioned to a conformity with the *Predicate*, not the *Predicate* to conform with the *Subject*: what will you make of theſe two Propoſitions of our Saviour, *I am the true Vine,*

Vine, Joh. xv. 1. *I am the bread of life*, Joh. vi. 48. In which two Propoſitions a great diſcrepancy appears betwixt the *Predicate* and *Subject*. The perſon of Chriſt ſpeaking, is the Subject in both Propoſitions, Wine and Bread the *Predicate*. Will you have the perſon of Chriſt to be altered and converted to a Vine, and to Bread, to verifie thoſe Propoſitions; I hope you will not be ſo blaſphemous. And why? Becauſe Chriſt was ſeen to be a Man, not a Vine, or Bread: and ſo was the Bread in his hands ſeen and felt to be true Bread, no humane Body.

I objected, that the Council of *Trent*, *Seſſ.* 13. *Can.* 2. accurſing ſuch as affirm Bread and Wine to remain in the *Euchariſt* after Conſecration, doth oppoſe St. *Paul*, calling the conſecrated Element Bread. You ſay he called it Bread, not becauſe it was ſuch then, but becauſe it was Bread before; as in Scripture we read, *The blind do ſee, the lame do walk*: not that they were blind and lame when they did ſee and walk, but becauſe they were ſuch before. I anſwer, that in theſe latter caſes an *Ampliation* of the term was neceſſary, becauſe the ſenſes did aſſure that thoſe men were not then blind or lame; but not ſo in St. *Pauls* caſe; the ſenſes did ſee and feel what he called Bread, to be ſuch indeed.

I produced ſeveral clear and expreſs teſtimonies of the moſt ancient and renowned Fathers of the Church, delivering our doctrine, that the Elements in the *Euchariſt* do not change their nature, but are *Types* and *Symbols* of the Body of Chriſt abiding ſtill in their proper ſubſtance. To all which Mr. *I. S.* anſwers, that the *Euchariſt*

is indeed a Type and Repreſentation of Chriſt's Body, but Chriſt himſelf is there both repreſenting and repreſented: as a King that would act a part in a Tragedy of his own Victories, he would be the thing repreſented, and the repreſentation. Truly I wonder how this old *Simile* kept credit ſo long time among Romiſh Catechiſts, but more that it ſhould be brought to a ſerious diſpute. I wonder they ſhould not apprehend a great indecency in the parity; if a Tragedy were made of the late Seige of *Maſtricht*, wherein the King of *France* was in perſon active; would not a judicious man think it unbecoming the majeſty of ſo great a Prince, to go himſelf about all the Cities of the Country, acting a part in ſuch a Tragedy, to repreſent his own Chivalry? Why will not they think it indecent, that the King of Glory, Chriſt, ſhould act perſonally and corporally in all corners of the World, where the *Eucharift* is celebrated, being able to do all intended by it in a more intelligible way, and with more decency.

But all this while our Adverſary ſlips the main Point intended by the teſtimony of the Fathers, that the Elements of Bread and Wine remain in their own nature unchanged after Conſecration; whereby they ſeem to lie under the curſe of the Council of *Trent* now mentioned. To which teſtimonies I will add another out of *Dionyſius Syrus*, writing upon the firſt Chapter of S. *John*. v. 14. *and the word was made Fleſh*. His words tranſlated by a moſt * learned and honorable perſon out of the Syriac Language into Engliſh, are theſe.

* Dr *Loſius*.

Object.

'Object. The Heretics demand how was the 'word made Flesh, being not changed?

'Sol. Even as he appeared to the Prophets in 'Similitudes without being changed, & as he was 'before he was made, so was he when he was 'made, without change. And as the *Amianton* or '*Salamander* is united with the fire, without being 'changed; as the Bread is made the Body of 'Christ, and the waters of Baptism are made Spi-'ritual, without being changed from their nature: 'so the word was made Flesh, without being 'changed from what it was as God; that is to 'say, he took Flesh without being changed.

From the same hand I had notice that the *Ethiopic Liturgy* printed at *Rome*, *An. Dom.* 1548. useth these words in the Celebration of the Sacrament, *This Bread is my Body*; which determination of the Particle *hoc*, to Bread, disfavoring the doctrine of Transubstantion, the Translator of the Liturgy plai'd the falsary in translating that passage, by the words, *Hoc est Corpus meum.*

To all these and the like Testimonies, Mr. *I.S.* saies, they are not so clearly for us, but that *Bellarmin*, and others of his side do find waies to give them another sense, and therefore we needed an infallible living Judg to determine the sense of the Fathers, as well as of Scripture; and that Judg being to be the Bishop of *Rome*, he may be sure of a favorable sentence, if the cause be devolved thither.

But what if we find a Pope clearly delivering our Opinion twelve hundred years ago, and saying, The Sacramental Elements after Consecration, *do not cease to be the substance and nature of*

Bread and Wine; as we have found Pope *Gelaſius* do, whoſe words I related, pag. 56. of my former Diſcourſe? Will he find a way to decline ſuch a ſentence? Were the Popes Infallible in that time? Certain I am, they did not pretend to be ſo. But Mr. *I.S.* anſwers, that *Bellarmin* ſaies, that *Gelaſius* was no Pope but a Monk. *Bellarmin* do's caſt a thick cloud upon Hiſtory to prove ſo much, or at leaſt to render the matter obſcure; and ſo do's *Baronius*. But this latter fearing not to carry on that deſign, or (as he ſaies, to) war with more gallantry and contemt of his Adverſaries, will afford them the Arms they pretend, and allow *Gelaſius* the Pope ſhould be Author of thoſe words: And what then? Why *Gelaſius, by the words ſubſtance of Bread and Wine, did mean the Accidents or Species of Bread and Wine, which do remain, and are to us the means of knowing the ſubſtance; and may not be called properly Accidents in this Caſe, becauſe there is no ſubſtance left for them to reſt upon, as the nature and common notion of an Accident do's require.* And having deliver'd this moſt ſtrange and never heard of complication of contradictory expreſſions, to make of Accidents a ſubſtance, and with all, no ſubſtance of Bread to remain; he ſounds lowdly a triumph over his Adverſaries, that he has whipt them like boys with their own arms; and altho it be allowed *gratis*, that the foreſaid teſtimony ſhould be of Pope *Gelaſius*, yet it ſerves nothing to their purpoſe. I could enlarge more upon the Abſurdities of *Baronius* his diſcourſe upon that ſubject, and the injury he do's to *Gelaſius* in fathering upon him ſo ridiculous a paradox: but I think

think ſufficient for the preſent to let the Reader ſee how ſolid and ſerious, I ſhould ſay how childiſh and ridiculous even great Men appear, when engaged in a bad cauſe. I am apt to think that ſome will hardly believe ſo great a Man as Cardinal *Baronius* ſhould deliver ſo eminent nonſenſe as we have now related. Read him in his fifth Tome of his *Annals*, *An. Dom.* 406. *Gelaſii Papæ*, *an.* 5. from the firſt number to the twentieth.

And conclude Reader from this paſſage, what little hopes we may have of peace, and end of Controverſy among Chriſtians, by allowing the Pope to be infallible, when the moſt clear and plain words of a Pope are ſubject to an Interpretation of them ſo croſs, and diametrically oppoſite to the meaning of them according to common uſe. As to underſtand Scripture, a Popes Declaration is pretended to be neceſſary; ſo to underſtand each Pope his Declaration, another infallible Judg is to be look'd after without end.

CHAP. XX.

Ancient School-men declare Transubstantiation cannot be proved out of Scripture, and that it was not an Article of Faith before the Lateran Council. Mr. I. S. *his great boast of finding in my Check to their worship of the Host, a prejudice to the Hierarchy of the Church of* England, *declared to be void of sense and ground.*

MR. *I. S.* with his usual confidence says it is most false what I imputed to *Scotus*, *Ocham*, *Cajetan*, and other School-men, that the doctrine of Transubstantiation is not contained in the Canon of Scripture, nor was an Article of Faith before the *Lateran* Council. He allows *Cajetan* was of that opinion, and was censured for it; he erred therein, says he, and what then? but he denies resolutely that *Scotus* should be of such an opinion. Then *Bellarmin* did him an injur in relating the contrary of him in these words, "One thing, says he, *Scotus* adds, which is not "to be approved, that before the *Lateran* Coun"cil, Transustantiation was no Article of Faith. And a little before, he tells us, that *Scotus* said there is no place in Scripture that proves clearly Transubstantiation to be admitted, if the authority of the Church did not intervene: where *Bellarmin* adds *Scotus* his saying not to be improbable; for tho the Scripture himself alledged may seem clear to the purpose, yet even that

* *Unum tamen addat* Scotus, *quod minimè probandum est; ante Lateranense concilium non fuisse dogma Fidei Transubstantiationem.*

may

may be doubted; whereas moſt learned and acute Men, ſuch as *Scotus* chiefly was, did hold the contrary. Theſe are the expreſs words of *Bellarmin*, *lib.* 3. *de Euchar. c.* 23. Here you have *Bellarmin* declaring clearly againſt Mr. *I. S.* that *Scotus* ſaid that Tranſubſtantiation was not an Article of Faith before the *Lateran* Council, and that both *Scotus* and other moſt learned and acute men were of opinion that the doctrine of Tranſubſtantiation is not clearly contained in Scripture.

And truly, tho I had not ſeen *Scotus* his writing upon the point, I am apt to believe that Mr. *I. S.* ſhould be miſtaken rather then *Bellarmin*, but I have read over *Scotus* his diſcourſe upon this ſubject, not only in the printed Editions, but in the ancient MS. kept in *Merton* Coll. in *Oxon.* whereof he was a Fellow, with no ſmall admiration and compaſſion, to ſee ſo noble and excellent a wit forced to opine or ſeem to opine againſt his proper ſentiment, as he doth proteſt himſelf to do, to comply with Pope *Innocent* and the *Lateran* Council. Having ſtated the queſtion of Tranſubſtantiation, related the opinion of *Aquinas* and others for it, and confuted moſt vigorouſly their arguments out of Scripture and reaſon for it, as not convincing; at laſt yields to the opinion of *Innocent* in theſe words, *Teneo igitur iſtam opinionem ibi poſitam ab Innocentio, quod ſubſtantia panis non maneat, ſed quod tranſubſtantiatur in Corpus Chriſti, non propter rationes prædictas, quia non cogunt.* For which opinion to ſay ſomething, being forced to follow it, he alledges two conveniences. The firſt, that if the ſubſtance

of

of bread did remain under the Accidents of it, a man taking the Body and Blood of our Savior under such Accidents would not be fasting; and so may not celebrate twice in one day: which is against that Canon *de consecrat. distinct. primâ in nocte.* The second conveniency is, that the Church prays, as appears in the Canon of the Mass, the bread and wine may be made the Body and Blood of our Savior Jesus Christ, but prays not for a thing impossible, therefore it is to be said that the substance of bread ceases to be there, and is converted into the Body of Christ.

Whoever knew the subtilty and exactness of *Scotus* his reasoning, may easily perceive that he spoke against his own sentiment when he alledged such weak Arguments, as those two now mentioned; and so, not to forfeit the credit of his subtilty, turns to protest with his accustomed ingenuity, that he followed this opinion only for the Authority of the Church, concluding thus: *& hoc principaliter teneo propter Authoritatem Ecclesiæ, &c.* and the same his Scholiasts declares of him upon the foresaid words, saying, *Tenet Doctor tertiam sententiam, nempè panem converti in Corpus Christi, quia sic Ecclesia tenet.* * Vid. *Scot.* in 4. dist. 10. q. 3. *Scotus* holds the bread to be converted into the Body of Christ, because the Church declared it so in the *Lateran* Council, not for any Authority of Scripture or reason which could move him to it. The same I may easily prove of other learned Schoolmen. By this you may see Mr. *I. S.* his rashness in saying I did most falsely impose upon *Scotus* what both *Bellarmin*

* Edit. Lugdun. an. 1639.

and

and himself declares to be his proper opinion.

Of the same opinion with *Scotus* was *Durandus*, in 4. *Sent. dist.* 11. *q.* 1. *sect. propter* 3. where he declares, that the opinion affirming the substance of Bread to remain after Consecration, was more convenient to obviate difficulties, rendring the Mystery more hard to be believed, bnt that the contrary is to be held for the declaration of the Church. *Cajetan* said, that only the said declaration could make the words of our Saviour alledged for Transubstantiation, appear convincing to that purpose. And *Suarez* tells us, his saying was commanded by Pope *Pius* the V. to be expunged.

An old Copy of *Ocham* I found in *Dublin* Library, was more fortunate in escaping their blurs. In his 5th *quodlibet q.* 30. he relates three opinions touching the Bread in the Eucharist. The first saying, that the Bread which was before, is the Body of Christ after Consecration; of which opinion he delivers this censure, *Prima est irrationalis*, that it is an unreasonable opinion. The second opinion, saies he, is, that the substance of Bread and Wine ceases to be, and only the Accidents do remain, and under them begins to be the Body of Christ: Of this opinion he saies, *Est communis opinio, quam teneo propter determinationem Ecclesiæ, & non propter aliam rationem.* "That to this opinion he consents for the declaration of the Church, in favor of it, and not for "any reason assisting it. The third opinion related by him is, that the substance of Bread and Wine remains after Consecration; and of this he saies, *Tertia opinio esset multum rationabilis, nisi esset*

esset determinatio Ecclesiæ in contrarium. "That "this opinion were very rational, if the deter- "mination of the Church were not contrary to it. So that it is not any reason, nor any ground they saw for it in Scripture, made these and many other very Learned men consent to the doctrine of Transubstantiation, but only a blind Obedience to *Innocents* Decree in the *Lateran* Council. *Bellarmin* wishes we should all have this submission to the Autority of the Church; and I wish with all my heart, that both we and he, and his party, and all Christians, should have due submission to the Church truly Catholic, Primitive and Apostolic, declaring to us the Word of God by Canonical Scripture, and Universal Tradition; in which Fountains of Truth neither Transubstantiation will be found, nor any of their Errors which I pointed out for motives of my forsaking their Communion.

Neither is *I. S.* more fortunate in his attemt of putting a terror upon me, as if I had shock'd the Hierarchy of the Church of *England*, by saying its rashness to give divine Adoration to a Wafer, wherein they cannot be sure Christ to be present; this depending according to their own Principles, upon the Priests intention to Consecrate, his due Ordination, and of the Bishop that gave him Orders, his intention and due Ordination, and so upward of endless requisites impossible to be certainly known. And what has all this to do with shocking the Hierarchy of the the Church of *England*? When I saw the man begin with so great a clap, and sounding already a triumph, I expected the story of

ſtory of the Nags-head, or ſome other of their old Engines againſt the Legality of the Proteſtant Clergy ſhould come down: but all he brings is that we do alſo allow ſome things to be eſſentially requiſite for the validity of a Sacrament, the defect of which nullifies the Sacrament. As for Baptiſm, water is requiſite, and the form of words, *I baptize you in the Name of the Father, and of the Son, and of the holy Ghoſt.* The Miniſter may vitiate this form, and utter ſomewhat in lieu of it, or omit ſome words of it, or add ſome other that would deſtroy the form. The ſame may happen in the Ordination of a Miniſter or Biſhop, and there is no certainty that no error of theſe ſhould have happen'd in any one of the whole train of our Ordainers, and if it was wanting in any, all the Ordinations derived from him are null. Therefore we can have no Aſſurance of our Hierarchy.

I leave the Judicious Reader to ſee what ſingular exploit this man hath done herein againſt the Church of *England?* his reaſons alledged of doubting the Legality of its Miniſters, doth prove ſo much for rendring doubtful the Legality of the Roman Clergy, by his own confeſſion: but much more for what I am to add: firſt, that we do not make the effects of Sacraments to depend ſo much upon the intention and quality of the Miniſters, as Papiſts do. We entertain a better opinion of Gods goodneſs, that he will not have pious Souls loſe the fruit of their ſincere Endeavors; and will ſupply to that effect the defect of the Miniſter: ſecondly, that their practice of muttering the words in a Language unknown to the

People,

People, and in a voice not audible, (especially in the consecration of the Eucharist) is more subject to errors and fraud then the way of our Church, where the Minister is to pronounce loudly and intelligibly the words of the form.

But chiefly touching the subject of our present discourse (from which our Adversary seems willing to divert) I mean the use and Adoration of the Sacrament of the Eucharist, who run more hazard the Papists or we? In case a defect should happen touching the consecration we enjoy the fruit of a spiritual Communion, and are not at the loss that Papists are in the like case, who make the main fruit depend upon the real and corporal presence of Christ in the host. We run no danger of Idolatry, material or formal, giving the worship of Divinity to a thing that is not God; as Papists do, giving that kind of worship to any host reputed to be duly consecrated, which if it happens not to be so indeed, their act of worship is at least a material Idolatry in their own confession: and to expose themselves to a known danger of committing such kind of Idolatry cannot chuse but be criminal, as it is generally reputed to be a sin for one to expose himself to a danger of committing a sin. The parity of one honoring his Father, not knowing certainly him to be his true Father, is impertinent and undecent. A bad opinion he must have of his Mother, who doubts his reputed Father to be such in truth. But what if he were in a material error, it is not a sin, but a duty to pay respect unto him that adopts or owns him for a Son.

I will

I will conclude this matter with letting Mr. *I. S.* ſee his raſhneſs, in pretending I was raſh in ſaying its intolerable boldneſs in ſome of his fellows to ſay, there is the ſame reaſon for the adoration of the hoſt, as for adoring Chriſts Divinity. And he pretends I ſhould ſeem thereby not to underſtand their doctrine. Sir, I am not to enter with you in compariſon which of us underſtands better the Doctrine of both Churches: what I ſee evidently is, that either you do ignorantly miſunderſtand, or maliciouſly miſrepreſent the ſtate of the Queſtion; that wanting an anſwer to my Arguments in their proper terms, you may faſhion them ſo, as your impertinent Diſcourſes may ſeem to ſtrike at ſomething, which is properly *hoſtem tibi fingere quem ferias*, to create your ſelf an Adverſary, ſuch as you may triumph over, that is, not to fit your anſwer to my Arguments, but my Arguments to that you will have us take for an anſwer; being what you have to ſay. This is very uſual with you, as in many occaſions I have declared from the beginning of this Diſcourſe, and will further declare in others to the end of it, but in the preſent you appear notoriouſly guilty of this foul play.

I do neither ignore or doubt, that if your doctrine of Chriſts perſonal preſence in the conſecrated hoſt were true, there is as much reaſon to adore ſuch an hoſt, as to adore Chriſt himſelf; both being the ſame thing in ſuch a ſuppoſition. This is the Myſtery you pretend I ſhould not underſtand, but this is not the ſtate of the Queſtion with me. What I did, and do again, call intolerable boldneſs, is to ſay, that (the matter

ſtanding, as now it doth, doubtful and controverted) there is as much reaſon for adoring the hoſt conſecrated, as there is for adoring Chriſt his perſon: ſince for adoring Chriſt we have ſeveral expreſs commands laid upon us in Scripture, which I related out of *Heb.* 1. 6. *Philip.* 2. 10. *Jo.* 5. 23. but no intimation given of adoring Chriſt in the Sacramental bread, ſuppoſing him corporally preſent there.

But if you go to the object of both worſhips, Chriſt living in the World, and your hoſt conſecrated: to ſay that there is as much ground for believing your doctrine of Divinity exiſtent in the latter as in the former, I ſaid, and ſay ſtill, its intolerable boldneſs, and a great injury to Chriſtian Religion, to make thoſe two things of equal certainty, whereof I was contented to make *Bellarmin* * Judg; who being to prove the Divinity of Chriſt, goes through ſix Claſſes of Arguments out of Scripture with uncontroulable ſtrength: but being to prove Tranſubſtantiation out of Scripture, his only Argument is out of thoſe words of *Matth.* 28. *Take, eat, this is my Body.* Which place how unable it is in the opinion of the graveſt School-men, and of *Bellarmin* himſelf, to make clear the doctrine of Tranſubſtantiation, we have ſeen from the beginning of this Chapter. Is it not therefore intolerable boldneſs to ſay, there is as much reaſon to aſſert that Chriſt is in the hoſt really and corporally, as there is for ſaying that Chriſt is God?

* Bellarm. de Chriſto. lib. 1. c. 4.

CHAP.

CHAP. XXI.

Mr. I. S. *his weak defence of their half Communion confuted.*

HE will have the Precept of Communion run parallel with that of Baptiſm, wherewith I am well contented. Both are commanded by Chriſt: Baptiſm thus, *If one be not born again by the Water and the Spirit, he ſhall not enter into the Kingdom of Heaven*, Joh. vi. 53. And the Communion thus, *If ye do not eat the Fleſh of the Son of Man, and drink his Blood, you ſhall not have life in you.* The eſſential requiſites of Baptiſm are water and a ſet form of words. In this no alteration may conſiſt with the validity of the Sacrament: not ſo of the mode or circumſtances, whether it be with immerſion or ſprinkling. Herein alterations may be, and were admitted by the Church. Even ſo in the Sacrament of the Euchariſt, the eſſence of it conſiſts in eating the Fleſh, and drinking the Blood of our Saviour. This may not be altered, but the mode or circumſtances, whether it be kneeling or ſtanding, whether in leavened or unleavened Bread, whether white or red Wine; touching theſe Accidents there may be alterations without prejudice to the ſubſtance of the Sacrament, but not touching the eſſential parts of Fleſh and Blood: in this much we agree on both ſides.

Now what are we to understand by Flesh, what by Blood our Saviour did not leave obscure, so as we may err in so weighty a matter, wherein the life of our Souls doth consist, but made it clear and visible to us. He took Bread in his hands, and of it, he said, *this is my Body*; he took likewise Wine in his hand, saying, *this is my Blood*. The way therefore to take his Body and Blood, is to take consecrated Bread and Wine in remembrance of him. This is the way Christ did establish the taking of this blessed Sacrament, this the Apostles and Primitive Church did practice, and this way all true Christians ought to walk.

Mr. *I. S.* censures it as a pusillanimity in me to be surprized at that famous *non obstante* of the Council of *Constance*, that notwithstanding Christ did institute this Sacrament in both kinds, and in the Primitive Church they administred it so, yet the Council thought convenient to ordain the contrary: I should have a strong stomach to swallow without chawing or examining what *our Lord God the Pope* orders, as the Glossist calls him. He is Vice-god upon earth, as all of them stile him, and of such privileg that the commands of God must oblige no further then he pleases. If he tells us that virtue is vice, and vice virtue, we are to believe him. Yet Mr. *I. S.* will reason the case with us. He might have spared that labor, for I declared it was sufficient to my purpose to know they will pretend reason for inverting Christs Institutions. But how well beseeming the gravity of a Council, are the reasons he alledges, grounded upon principles of nigardliness

nigardlineſs & nicety. To ſpare expences of wine, and hinder the inconveniency of clean people to drink out of the ſame Cup with the unclean. Is there not ſo much plenty of Wine now in the World, as was in the Primitive Church, and the Communion leſs frequent? Were not clean people then in the World? Shall a groundleſs fear of annoying the body over-weigh a certain danger of loſing the Soul. Chriſt having declared, that if *we do not eat his Fleſh and drink his Blood, we ſhall not have life in us.* Is it fair that ſuch frivolous reaſons as theſe ſhould ſuffice for a Pope to alter the Inſtitutions of Chriſt, and no reaſon, be it ever ſo evident, ſhould excuſe oppoſing a Popes Decree?

But Mr. *I.S.* tells us, that in theſe words of our Saviour, *Joh.* VI. *If ye do not eat the Fleſh of the Son of Man, and drink his Blood, you ſhall not have life in you.* The Particle [*and*] muſt be taken disjunctively for [*or,*] not copulatively. So as the command muſt be underſtood of eating his Fleſh, or drinking his Blood; becauſe in the Hebrew Language, wherein our Saviour ſpake, the Particle *and* is capable of ſuch a ſenſe. *Bellarmin* and *Suarez* ſaid ſo. I ſee they did, and thereby I ſee that a bad cauſe will make its Patrons run to narrow ſhifts. At this rate you may pretend to comply with the precept of loving God and your Neighbor, by loving either, tho you do not love both. And ſo of the precept of honoring your Father and Mother, that you obſerve it by honoring one, tho you deny that duty to the other: becauſe the Particle *and* in thoſe Precepts, is capable of a disjunctive ſenſe, and may be conſtrued *or*. More-

Moreover, this Argument would prove more then the Council, or *Bellarmin*, or *Suarez* himſelf would have. That there is no command of drinking the Blood of our Saviour. So the Council, and Romiſh Writers, commonly do pretend, that Chriſts living Body being corporally preſent in the conſecrated Bread, and a living Body containing Fleſh and Blood, by taking the Bread we take both Fleſh & Blood. But the ſuppoſition of this Argument, that Chriſt is corporally preſent in the Sacrament, being pretended, & even proved clearly in our Opinion to be falſe, its in vain to perſwade us with an Argument upon that Principle. Beſides, tho that Suppoſition were true, its not eaſie to underſtand how, by ſwallowing an Animal conſiſting of fleſh and blood, without ſeparating both, one may be ſaid properly to drink blood. All theſe Abſurdities may be excuſed by following literally the words and and practice of our Saviour, adminiſtring the Sacrament as he did in both kinds.

Here I am to admire again the good heart and confidence of Mr. *I. S.* in telling us that we have a poſitive example of Chriſt himſelf, that once gave the Communion in the Accidents of Bread alone to his Diſciples, in the way towards *Emaus*, *pag.* 217. How come you to be ſo poſitive in affirming that of Chriſt with his Diſciples in *Emaus*, ſhould have bin a Communion rather then a common Supper *Suarez* in 3. *p. Diſ.* 71. *Sec.* 1. ſaies, the Opinion of many Learned Authors denying it to have bin a Communion, ſeems to him more probable. And *Maldonate* ſuppoſes many good writers to be of the ſame Opinion.

But

But beſides, tho it were a Communion, what is your ground for ſaying he ſhould not have given the Cup in it? That only Bread is mentioned; that the Diſciples told he was *known of them in breaking of Bread.* But it is very frequent in Scripture to expreſs a Dinner or Supper, where both meat and drink is taken, by this term of eating Bread, and the Diſciples might have found ſufficient ſigns of knowing Chriſt by his way of breaking the Bread, without mentioning more of his actions.

Furthermore, *Suarez* in 3. *p. Diſ.* 42. *Sec.* 1. declares it to be the Opinion of all Divines, and his own, that the *Species* of Bread and Wine are the *Eſſential Conſtitutes* of this Sacrament, *Dico* 3. *Species conſecratas eſſe Euchariſtiæ Sacramentum, ſeu ad ejus conſtitutionem intrinſece & eſſentialiter pertinere.* That the conſecrated *Species* do belong eſſentially to the Conſtitution of this Sacrament. How then could he give the Sacrament without the *Species* of Bread and Wine, if they be *Eſſential Conſtitutes* of it. But *Suarez*, ſay you in his *Diſp.* 71. ſaies, that the whole Eſſence of the Sacrament conſiſts in either kind; and therein (ſay I) contradicts his former doctrine, as alſo that of *Gelaſius* * quoted by himſelf, *Quidam ſumta corporis Chriſti portione à Calice ſacri cruoris abſtinent, qui proculdubio aut integra Sacramenta ſuſcipiant, aut ab integris arceantur, quia diviſio unius ejuſdemque Myſterii ſine grandi ſacrilegio provenire non poteſt.* "Some taking the Body of Chriſt, "do abſtain from the Cup of his ſacred Blood,

* Gelas. Papa. in cap, comperimus de Conſecratione diſt. 2.

"who

"who truly ſhould either take all the Sacra-
"ment, or leave all; ſince being but one
"Myſtery, it may not be divided without great
"Sacriledg. They pretend this ſhould be un-
derſtood of Prieſts only, that they ſhould take the Communion under both kinds; but without ſhewing any ſufficient ground for it. We have no notice of Prieſts taking it under one kind, to whom *Gelaſius* his declaration ſhould be directed, and our Saviour did provide in this Sacrament a Spiritual food, not only for Prieſts, but for all the faithful, and his words, which are the ground of our Aſſertion, did extend to all.

Mr. *I. S.* pretends that my Argument againſt Tranſubſtantiation, [*That neither for the effects of of the Sacraments, neither for verifying the words of the Inſtitution, ſuch a converſion of ſubſtances ſhould be neceſſary,*] comes pertinently to his purpoſe here. That the Communion under both kinds is not needful, either for the effects of the Sacrament, or for verifying the words of Chriſt in the Inſtitution of it. But the Difference is wide, firſt as to the effects, Mr. *I. S.* himſelf confeſſes, pag. 201. that Chriſt might, were he pleaſed, have given us the effects of the Sacraments with a figurative preſence only. Secondly, as to the tenour of our Saviours words in the Inſtitution of it, many of their own more learned and exact Scholemen do affirm, that the ſaid words do not convince for Tranſubſtantiation, in force of their proper ſenſe, as we have ſeen in the precedent Chapter. And * *Bellarmin* con-

* Bellarm. lib. 3. de Euchar. c. 23.

feſſes,

feſſes, ſaying, it was the ſentiment of moſt learned and acute Men. Both theſe things are wanting for making the like Argument ſerve our Adverſary: for we have proved hitherto, that neither for the effect of the Sacrament, nor for verifying the words of our Saviour in the Inſtitution of it, the half Communion may ſuffice. Certainly he hath no ſuch confeſſion from us to his purpoſe, as we have from him, and from his brethren to ours.

CHAP.

CHAP. XXII.

The Roman Worſhip of Images, declared to be ſinfull.

Mr. *I. S.* is very tedious, and no leſs impertinent, in telling us its not a ſin to make Images abſolutely, becauſe God made man to his own Image; and Proteſtants do make Images of the King and Queen, *&c.* but he might ſpare this labour, I having declared that it is not only lawful, but commendable to make Images, and good uſe of them to ſeveral purpoſes. The ſin is to adore and worſhip them, that being directly oppoſite to Gods Commandment ſet down in the twentieth Chapter of *Exodus*, in theſe words, *Thou ſhalt not make to thee any graven Image*, &c. *thou ſhalt not bow down thy ſelf to them*; of which ſin the Roman Church is guilty, by ordering honor and reverence to be given to Images. In what degree, *Azorius* with ſeveral others of their Divines, do tells us, ſaying, the ſame honor is to be given to them which is due to the Prototype, and conſequently the honor of *Latria* to the Image of God and Chriſt, the honor of *Dulia* to the Images of other Saints. So *Azorius* ſaies, (and not I, as Mr. *I. S.* falſifies) in theſe words, *Conſtans eſt Theologorum ſententia Imaginem eodem honore & cultu honorari & coli, quo colitur id cujus eſt Imago.* "It is the conſtant opinion of Divines, that

"that the Image is to be honored and worſhip-"ed, in the ſame manner as the thing where-"of it is an Image. Mr. *I. S.* ſaies reſolute-ly, *Azorius* has no ſuch words: but if he did read attentively, the place I quoted of *Azorius*, *Tom. 1. Inſt. Moral. lib. 9. c. 6. §. Tota hæc contro-verſia*, he would find thoſe formal words in him, and others immediatly following, wherein he at-tributes the ſame opinion to the Council of *Trent*, *Seſſione 25. in decret. Fdei de ſacris Imaginibus*, and to the ſeventh Synod.

Vaſquez lib. 2. de Adoratione, *diſp. 6. cap. 2.* gives this further Account of the mode of wor-ſhipping Images in the Roman Church, *Catho-lica veritas eſt Imaginibus deferendam eſſe adoratio-nem, h. e. ſigna ſervitutis & ſubmiſſionis, amplexu, luminaribus, oblatione ſuffituum, capitis nudatione, &c.* "That it is a Catholic verity, that worſhip "is to be given to Images, that is to ſay, expreſ-"ſions of Service and Submiſſion, by embraces, "light burning, offering of Incenſe, uncovering "the head. *Azorius* quotes for the ſame opinion, *Aquinas*, *Bonaventure*, *Alenſis*, *Cajetan*, and ſeve-ral other ancient and modern Schole-men. Mr. *I. S.* will not have us believe all theſe Doctors in this their Declaration, touching the Romiſh worſhip of Images. But who are you good Mr. *I. S.* *Quidam neſcio quis*, *nec puto nomen habet*, one I know not who, and as I ſee nameleſs, that we muſt believe you, rather then ſo many famous Doctors now mentioned.

Give to your worſhip of Images what name you pleaſe, to worſhip them at all, is a formal tranſgreſſion of the divine Precept above men-

tion

tioned, and therefore a grievous ſin. You would fain prove out of Scripture that God ordered Images to be adored, which is to pretend that God ſhould contradict himſelf, and ſo it appears in the ill ſucceſs of your attemt upon finding your doctrine in Scripture. Your firſt diſcovery in Scripture is, that God commanded the Brazen Serpent to be put up to be adored, ſay you. Gods command touching that matter is ſet down, *Numb.* XXIV. 8. in theſe words, *Make thee a fiery Serpent, and ſet it upon a Pole, and it ſhall come to paſs, that every one that is bitten, when he looketh upon it ſhall live.* Here is no mention of adoring that Serpent: you ſay that looking upon it, was to be with inward reverence and veneration, wherein adoration or worſhip doth properly conſiſt. Then when we look upon a Church with reverence, as being the houſe of God, we adore it, the ſame when we look upon the Bible, when a dutiful child looks reverently upon his Father, all is adored.

Likely the Iſraelites in time came to be of your opinion, and to adore the Serpent: but how well was that taken at their hands, you may ſee in the ſecond of *Kings* XVIII. 4. That the godly King *Ezechias, brake in pieces the brazen Serpent that Moſes had made, for unto thoſe daies the Children of Iſrael did burn Ineenſe to it.* While they only looked upon it, according to Gods Ordinance, it was beneficial to them, but when their devotion grew to a worſhip, it provoked Gods Indignation declared in that action of *Ezechias*, which the ſacred Writer approves in theſe words, *And he did that which was right in the ſight of the Lord.* Your

Your ſecond diſcovery is, *Joſue* VII. 6. where only we find that *Joſue*, together with the Elders of Iſrael, fell upon their faces before the Ark, and praied to God; and that you take for an adoration of the Ark. So whenſoever you pray before an Altar or a Bible, you adore the Altar and the Bible. The third Inſtance, to which you ſay Proteſtants will never anſwer, is, that the Lords Supper is a repreſentation of Chriſts Paſſion, and a figure of his Body, and is religiouſly worſhiped by them, if they do what St. *Paul* requires, 1 *Cor.* XI. 28. And what do's St. *Paul* require in that place? This, *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* That Proteſtants ſhould never anſwer this Argument is no wonder, what anſwer can be where no queſtion is: and queſtionleſs there is no ſign, or the leaſt inſinuation of Adoration to be paid unto the Communion Bread in the place you quote. It is a work of your fancy, no diſcovery of common ſenſe, to imagine worſhip given by Gods Ordinance to the Serpent, to the Ark, or to the Communion Bread, in the places you relate. You are to give me leave to tell you, that your Argument is ſo frivolous, as requires no more ſerious anſwer, then to put you in mind of a Spaniſh Proverb, *Quien Vaccas ha perdido cencerros ſe le antoxan*, who has loſt his Oxen, Bells do ring in his ears. His vehement deſire of finding his Oxen, makes him think every noiſe of a bough, or leaf of a tree ſtirred by the wind, to be the ſound of the Bells his Oxen bare: ſo your ſtrong fancy for Image-worſhip, makes you conceive it, even where no ſhape nor ſound of it appears.

You confeſs Images were little uſed in the Primitive Church, nay, were abſolutely prohibited in the Council of *Eliberis*; but that was, ſay you, to avoid the ſcandal of Pagans, and the relapſe of thoſe converted from Paganiſm. And are there not Pagans yet in the world? Is not a converſion of them ſtill procured? What conſequence is it to decry their adoration of ſtocks and ſtones, and when they come to your Churches to ſee you perform to Images all thoſe acts of worſhip which they uſed to their Idols, by genuflexion, thurification, *&c.* To ſpeak to them of your diſtinction of terminative and relative worſhip will be inſignificant; as in it ſelf its vain, for the reaſon I propoſed, pag. 70. of my former diſcourſe, to which you give no anſwer.

I alledged *Nicephorus*, ſaying, It is an abſurd thing to make Images of the Trinity; and yet they do it in the Roman Church. You ſay, that what *Nicephorus* and others do hold abſurd, is to paint Images of the Father, Son, and Holy Ghoſt, as they are in their proper ſubſtance and nature. *Nor do the Catholics uſe it as you falſly criminate them*, ſay you to me: but herein certainly you do moſt falſly criminate me in ſaying, I ſhould impoſe ſuch a thing upon them. Where have I ſaid that Papiſts do paint the Father, Son, and Holy Ghoſt, as they are in their proper ſubſtance and nature? Or how could any man in his ſenſes conceive Images of that kind could be drawn with material colors? To attemt the drawing of any ſhape of them, is what *Nicephorus* called *abſurd*, and * *Damaſcen* madneſs and impiety,

* Damaſcen. l. 4. c. 15. ante medium.

Inſi-

Inſipientiæ ſummæ eſt & impietatis figurare quod eſt divinum. Of this madneſs, *Cajetan* more ingenuous then you, confeſſes your Church to be guilty; who after having ſaid, that in the old Law, certainly Images of God were prohibited, and for the ſame reaſon were reprehended as unlawful by ſeveral Doctors among Chriſtians, ſince in both occaſions they may engender in men a falſe conception of Gods nature; yet he concludes in theſe words, *In oppoſitum autem eſt uſus Eccleſiæ, admittens Trinitatis Imagines, repreſentantes non ſolum filium incarnatum ſed Patrem & Spiritum Sanctum.* "That contrary to the 'ſaid reaſons & autority of *Damaſcen*, the Church 'uſes to admit Images of the Trinity, repreſenting 'not only the Son Incarnate, but alſo the Father 'and Holy Ghoſt. To which I add of my knowledg, that they uſe not only a Picture of the Trinity as you deſcribe, in the forms of an old Man, our Saviour, and a Dove; but in the form of one Man with three heads, or three faces in one head, both undecent and horrible to look upon. And thus much for the matter of fact of your painting the Holy Trinity. Now I will paſs to to ſee how able you are to defend your practice herein, from the guilt of Idolatry.

CHAP. XXIII.

Mr. I. S. his defence of the Romish Worship of Images from the guilt of Idolatry confuted. The miserable condition of the Vulgar, and unhappy engagement of the Learned among Romanists, touching the Worship of Images discovered.

YOU pretend, tho it be Idolatry, to adore an Image as a God, yet not so, to adore God in an Image. To which, I say first, that very many of your best Authors, such as are *Alensis*, *Albert*, *Bonaventure*, *Abulensis*, *Soto*, and others related and followed by *Vasquez*, in 3. *p. disp.* 104. *c.* 2. do affirm, that God did not only forbid in the second Commandment that which was unlawful by the Law of Nature, as the worship of an Image for God, but the worshiping the true God by any Similitude.

You will not be engaged in defending the coherence of their doctrine herein, with saying, that the same Precept of not adoring God by an Image, should not oblige Christians; neither indeed is it easie to find the coherence of it. Certainly you will never find that God did dispense in the foresaid Law with Christians: neither can any reason be imagined why such a practice should be lawful in one time, and not in another? Why Jews should be further from Idolatry then Christians? This to have bin the sin of the Jews in the worship of the golden Calf, which

which was ſo offenſive to God, I mean, that they did adore it as an Image of God, and not believing it was a real God, is moſt apparent by the words of the Context, *Theſe be thy Gods, Oh Iſrael, which brought thee up out of the Land of Egypt*, Exod. xxxii. 4. Who can believe that men not altogether deſtitute of common ſenſe, would ſeriouſly judg that Images made before themſelves of their own gold, ſhould be a real God? In what ſenſe or reaſon could they ſay it was he that brought them out of the Land of *Egypt*, which was don long before that Calf was made? If you ſay that *Aaron* declared that Calf to be a God, ſaying, *Theſe are thy Gods*, or, *this is thy God*, as you have in the ninth of *Nehemiah*, the plural being taken for the ſingular in the former place by a *Hebraiſm*: I anſwer, it was a tropical Expreſſion, as you are wont to ſay, where Images are of the Apoſtles, *This is St. Peter, and this is St. Paul*, meaning the Images of St. *Peter*, or St. *Paul*. And as you ſay, in your Proceſſions of holy Friday, of the Croſs you bear in your hand, and raiſe up to be adored by the people, bowing upon their knees, *Ecce lignum crucis in quo ſalus mundi pependit*, Behold the timber of the Croſs upon which was fixed the Saviour of the world. Surely you are not ſo ſenſeleſs as to think theſe words ſhould be verified in a literal ſenſe, of the Croſs you bear in your hand, but rather in a tropical, relating to the Croſs whereon our Saviour was really fixed. In the like ſenſe you are to conceive *Aaron* did ſpeak of the golden Calf, (if you will not make him quite ſenſeleſs) when he ſaid, *This is thy God, oh Iſrael, which brought thee out of the*

Land of Egypt, which is to say, This is a Type or Image of thy God who brought thee out of the Land of *Egypt*: and under that notion the people did adore it. And all this while I hope you will not pretend to absolve them from the guilt of Idolatry, for which they were so severely punished by God; as we read in the 32. ch. of *Exodus*. Therefore Idolatry is not only to adore an Image as God, but also to adore God in an Image.

If we will give credit to Pagans, touching their belief, they will tell us, they were never so blind as to think the Statues they adored were Gods, *Nemo unquam tam fatuus fuit*, saies *Cicero*, *qui saxum & lapidem* Jovem *esse credidit*. None ever was so void of sense as to say that a stone should be *Jupiter*. Neither could such a belief consist with what is generally supposed by them, that their Gods are in heaven. So the Inhabitants of *Lystra*, when they saw *Paul* and *Barnabas* heal one that was a Creeple from his birth, said, *The Gods are come down to us in the likeness of men*, Act. XIV. 11. And if even Pagans thought it a stupidity unbecoming men of common sense, to conceive a stock or stone to be a God, less ought we to imagine, that the Israelites with so much advantage of instruction should be so brutish. Their guilt therefore was not to believe the golden Calf was a God, but to attemt the worshiping of God by an Image, which is your guilt.

You conclude that to worship the Image of Christ and his Saints, cannot be call'd Idolatry. For an Idol (say you) is a representation of a Deity that has no being, but Christ and his Saints have a being, &c. If you speak of the subject of Ido-

Idolatrous worſhip tending to ſomething created, it is true that it looks upon a Deity that hath no being. But if you believe S. *Paul*, the real object of their worſhip was the true God which he preached, *Whom you ignorantly worſhip, him declare I unto you.* Acts 17. 23. and notwithſtanding he rebuked them for Idolaters; therefore Idolatry is not only a worſhip dedicated to falſe Gods, but alſo a worſhip of the true God by a way prohibited.

But how will this your diſcourſe reach to ſave from Idolatry the worſhip given to Images of Saints, that have in them no Divinity real or apprehended? Is it becauſe they have a being oppoſite to a Chimera or nothing? then the adorers of *Mars* and *Apollo* in their Statues, (and ſo of other Idols) were no Idolaters. Thoſe Statues or Idols were repreſentations of men (whether living or dead, is not material) not Chimerical, but ſuch as had a real being. Read the origin of Idolatry deſcribed in the 14. Chapter of Wiſdom from the 12. verſe: you ſhall find it begun by making Images of men abſent or dead to honor their memory. Beſides your ſuppoſition is clear contrary to what Gods Commandment againſt the worſhip of Images ſuppoſes, *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, &c.* Exod. 20. 4. Images of things are prohibited to be worſhipped, and of things really being in the Heaven or upon Earth.

But as you hope to be ſaved, will you lay aſide prejudices and ſubtilties a while, and ſpeak once

once ſincerely: what it it that makes you ſo eager for the worſhip of Images? is it any divine precept that moves or forces to it? we never heard you talk of any ſuch precept, and there is at leaſt a very probable aſſurance of a precept of God extant, prohibiting under terrible penalty ſuch a worſhip. There is moreover a certain danger of occaſioning, in the ruder ſort, a downright groſs Ido'atry, by an abſolute direct worſhip of the Images you ſet up to be worſhipped, without thoſe diſtinctions and preciſions wherewith you pretend to juſtify your practice. Of which *Ludovicus Vives* gives this teſtimony; * *Divos divaſque non aliter venerantur quam Deum ipſum, nec video in multis quod diſcrimen ſit inter eorum opinionem de Sanctis, & id quod Gentiles putabant de Diis ſuis.* They worſhip holy Men and Women no otherwiſe then God himſelf; neither do I ſee in many things wherein their opinion touching Saints differs from that of Pagans, concerning their Gods. *Polydor Virgil* ſpeaks to the ſame purpoſe in theſe words, *Multi ſunt ſaltem rudiores qui ligneas, ſaxeas, marmoreas, aneas, item in parietibus pictas Imagines colunt, non ut figuras, ſed perinde quaſi ipſa ſenſum aliquem habeant, quique eis magis fidunt quam Chriſto ipſi, aut aliis Divis quibus dicati fuerunt.* In the Church of *Rome* there are many who worſhip Images of ſtocks, ſtones, braſs, or painted on Walls, not as figures, but even as if they had ſome ſenſe in them, and who put more truſt in them then in Chriſt himſelf, or in the Saints to whom they are dedicated.

* *Vives* in Comm. ad Auguſt. de Civitate Dei l. 8. c. ultimo.

This

This being ſo, what prudence can it be to expoſe your own Salvation and the Salvation of others unto a certain danger, by practicing a worſhip at leaſt very probably prohibited by God under pain of damnation? This is the unhappy condition you are in, and our great advantage of you in our debates, that if you are in an error, as very probably you ſeem to be, you are liable to damnation: not ſo we, tho you ſhould be in the right; for on our part there is no tranſgreſſion of any divine precept, & conſequently no fear of damnation in not worſhipping an Image. In the ſame caſe you are in your worſhip of the Euchariſt. If Chriſt be not there after the manner you pretend, you are damnable Idolaters, as many of your own Authors do, and any that is rational muſt needs, confeſs. But on whatſoever ſide the truth be in that controverſy, our practice is free from danger of ſinning by not paying the worſhip of *Latria* to the Euchariſt, whereas no precept of God forces us to give it ſuch worſhip. This with the like advantages, which we have of you in all other points controverted, made me chuſe the way of the Church of *England* as ſurer to ſalvation then yours.

What profit do you expect by the worſhip of Images? I underſtand what profit may be in the uſe of devout Images (if ſeparated from the worſhip) that they may be a Book to the ruder ſort, for raiſing their minds unto heavenly things. But this benefit is not ſo great, nor the hope of getting Heaven this way ſo warrantable: as the danger of loſing it by unlawful worſhip, is imminent. While the uſe of Images was harmleſs

and

and beneficial, it was justly retained. It were insolence in a member of any Church or Congregation, to oppose a custom or use introduced in it, while indifferent and not opposite to a higher Law. But if that use did run to an abuse and transgression of Gods Commandments, then it is to be reformed or rejected. This is what happen'd in the case of the brazen Serpent, as before related. And this is the case of the Reformed Churches with Images. While and where pious and innocent use was made of them, they permitted them, and so they do yet. But when they saw the abuse of unlawful worship given to them, they removed them from the eies of the Vulgar, apt to commit those abuses in places of worship.

Now we have seen how far this kind of abuse hath grown with your people both Learned and Vulgar. As for the latter, reflect upon what we have related out of *Vives* and *Polydor*. Add to it the testimony of *George Cassander*, a man renowned for his calm and even temper as well as for his learning, and who by both might have contributed to the peace and unity of Christian Churches, if the unflexible pride of the Court of *Rome* would suffer any limit to be put to its Ambition. Of the worship of Images he speaks thus, *Manifestius est quam ut multis verbis explicari debeat, Imaginum & Simulachrorum cultum multum invaluisse, & affectioni seu potius superstitioni populi plus satis indultum esse, ita ut ad summam adorationem quæ vel à Paganis suis Simulachris exhiberi consuevit, &c.* 'It is more clear then needs

* *Cassander* consult. art. 21. cap. de Imagine.

many

'many words to declare it, that the worſhip of 'Images and Statues is gon too far, and too 'much liberty given to the devotion or rather 'ſuperſtition of the people, ſo as it came to the 'very height of worſhip, which even Pagans do 'give to their Idols.

And truly it is a deplorable thing what *Hierom LLamas* [a], as an eye-witneſs of it relates to have happened among the people of *Aſturias*, *Cantabria*, and *Gallicia*, no ſmall Provinces of *Spain*, viz. that they were ſo addicted to their worm eaten and deformed Images, that when the Biſhops commanded new and handſomer Images to be ſet up in their rooms, the poor people cried for their old; would not look up to their new, as if they did not repreſent the ſame thing; or really, as we may probably gueſs of their blindneſs, that they did conceive ſome peculiar *numen* or divine virtue to dwell in thoſe old ſtumps of their former acquaintance, which the do not expect to find in thoſe new and neater Images. And thus goes the matter with the vulgar ſort of the people.

But in my opinion it goes even far worſe with the more learned of you. And certainly ſuch were *Aquinas*, *Alexander Alenſis*, *Bonaventure*, *Albertus Magnus*, *Cajetan*, *Capreolus*, and others quoted by [b] *Azorius*, where he ſays it to be the opinion received by the common conſent of Divines, Tha the Ima e of Chriſt is to be adored with the

a Hierom. LLam. Sum. p. 3. c. 3. *Et adeo gens affecta eſt truncis corioſis & deformibus Imaginibus, ut, me teſte, quoties Epiſcopi decernerent ponere jubeat, veteres ſuas petunt plorantes, &c.* b Azor. tom. 1. inſt. moral c. 6. Sect. 2. *Hac ſententia eſt communi Theologorum conſenſu recepta.*

worſhip

worſhip of *Latria*, even the very ſame where-with Chriſt himſelf is to be worſhipped. And ſo reſpectively of the Images of other Saints, that they are to be worſhipped with the ſame kind of worſhip that is due to the *Prototype*. Neither indeed do they ſay herein more then the Council of *Trent* doth teach them to ſay. For, in the Decree above mentioned touching the worſhip of Images, it gives ſuch a reaſon of it, as declares the ſaid worſhip to be meaſured by the quality of the Prototype. *Quoniam honos qui iis exhibetur refertur ad prototypa, quæ illæ repræſentant; ità ut per Imagines, quas oſculamur & coram quibus caput aperimus, & procumbimus, Chriſtum adoremus, & ſanctos, quorum illæ ſimilitudinem gerunt, veneremur.* The honor which we give to Images, ſays the Council, is related to the Prototypes, which they do repreſent; ſo as that by the Images which we kiſs, and before which we uncover our head, and bow down, we adore Chriſt, and worſhip the Saints, whoſe likeneſs they bear. Whence follows what the forementioned Divines ſaid, That the worſhip of Images being to be meaſured by the Quality of their *Prototypes*, the worſhip of *Latria* is due to the Image of Chriſt; that being the worſhip which is due to himſelf. And by your denial of this to be the doctrine of your Church Mr. *I. S.* you will more eaſily perſwade us that you begin to grow asham'd of your doctrine, as well you may, then that you underſtand the Tenets of the Roman Church better then *Azorius* did, or thoſe other Divines of greateſt eminency among you, by him quoted.

This

This being ſo, conſider the miſerable condition of your doctrine, how well you can defend it from the infamous note of Idolatry. If you believe the beſt Interpreters touching the proper ſignification of the word *Idolum*, you ſhall find them ſay it ſignifies no more then *Imago*. So that an *Image* adored or worſhipped is in propriety of ſpeech an *Idol* worſhipped; and conſequently a worſhip of *Latria* given to an Image, or *Idol*, (for they are the ſame) is in all propriety of ſpeech *Idololatria*. Therefore according to the doctrine of the Council of *Trent*, and your Divines forementioned, by the worſhip of *Latria* given by you to the Image of Chriſt you commit formal Idolatry. I wiſh with all my heart you did not, and that no Argument of mine nor of any other could prove you guilty of this horrid crime.

By this you ſee how the Council of *Trent*, and the moſt eminent of your Schole-men do countenance the ſtupid error of the vulgar among you, & even exceed it. It is plain they deliver in formal terms what I am certain would be a horror to the meaner Capacities, if theſe did apprehend the ſinful abſurdity of it. And your pretenſion to more prudence in not terming your worſhip *Latria* doth not heal the wound, nor ſo much as cover it from any clear ſighted-eies. The real guilt conſiſts in worſhipping Images againſt the Ordinance of God; give that worſhip what name you pleaſe.

If I do ſay your people do pray to Images of wood or ſtone, and therein do practice that great folly, of which the Wiſe man accuſes the Idolater, that *he is not aſhamed to ſpeak to that which*

hath no life. For health he calls upon that which is weak, for life prays to that which is dead. Wisdom. 13. 17. if I do say moreover that your Church teacheth them to do so: certainly you will say it is a great calumny. But then tell me, I pray, whose words are these you speak to the Cross in the procession of good Friday?

O Crux! ave spes unica,
Hoc Passionis tempore,
Auge piis justitiam,
Reisque dona veniam.

Hail ô Cross! our only hope, in this time of Passion, give increase of grace to the godly, and pardon to sinners. If you tell me these are the words of the Church (which you will not deny) but spoken to Christ, not to the Cross, *Azorius* gainsays you; for he declares that by those words the Church speaks to the Cross, *Ecclesia cum Crucem veneratur & colit, eam salutat & alloquitur cum ait, O Crux ave*, &c. The Church (says he) adoring the Cross salutes it, and speaks to it, saying, *Hail ô Cross*, &c. And is not this *to speak to that which hath no life?* &c. Thus your people do, and which is worse, thus your Church teaches them to do. And thus we see your Church and People do what all Idolaters do to their Idols.

CHAP.

CHAP. XXIV.

Our Adversaries reply to my exceptions against their Invocation of Saints, declared to be impertinent.

Mr. I.S. is so exact a Disputant, that he takes it for a sufficient answer to my Arguments, if he do's but mention the subject of them, and say somthing of what his notes or stock of knowledg do's afford him, without taking the trouble of examining, whether what he saies be to the purpose of my Arguments or no. This is usual with him, but very conspicuous in the present case of their Invocation of Saints. I begun accusing their excesses in calling the Virgin *Mary* their *life and hope*, their Redeemeress and Saviouress. This I said to be contrary to St. *Peters* declaration, That *there is no salvation in any other besides Jesus Christ, and that there is no other name under heaven given among men, whereby we must be saved*, Act. IV. 12. To this Mr. *I. S.* saies, it proves we must not ask the Saints on earth to pray for us, which is to prove too much. I hope Mr. *I. S.* himself will not be so desperate as to call his Colleague, whose praiers he desires, his Life and Hope, his Saviour and Redeemer. But how comes it to prove we must not desire at all the praiers of Saints upon earth?

Two excesses of Papists in their Invocation of Saints I took in hand to reprehend. To speak of all, the brevity which my business then did con-

fine me to, would not permit. The one is to call the Virgin *Mary Saviouress*, *&c.* the other, to dedicate more Churches, and address more praiers to Saints then to Christ. Both which excesses I convinc'd of error by those passages of Scripture, which declare Christ our Lord to be our only Saviour, and that he is more willing and able to help us then any other Saint, and that he invites us to come to himself for remedy of all our needs. Your way to answer this, were either to purge your Church of those excesses, or to prove that the Scriptures which I alledged did not evince those practices of yours to be excesses. You do neither, but in lieu thereof, you speak only of desiring the praiers of Saints who live yet upon earth: whereby you alter the state and terms of the question. I spoke of praying to Saints who are no more on earth, and fitted my Texts to the Confutation of that practice. You speak of desiring those who are not yet departed this life, to pray for us: which are far different things. And so we find the latter practiced in the Gospel, but not the former. But you must say something, and tho not to the purpose, it must be called an Answer.

I related some desperate expressions of your Preachers over-valuing Saints. And you, confessing they were mad, in so much, fall into exclamations against me for leaving the Roman Church, because I saw some mad men in it. And thence you fall to your wonted immodest railleries, without regarding how far you go from truth and the purpose. Where did you find me say, that for the madness of those Friers only, I forsook

forſook the Roman Church? Did not I alledg many other very grave cauſes of my reſolution therein? Did I ſay this was a cauſe at all for me to leave that Church? I only reflected upon it as on very bad Fruit that declares the corruption of the Tree. And in caſe it ſhould be in ſome meaſure a cauſe, how come you to imagine or think to perſwade others it ſhould be the only cauſe? A thief that was hanged for ſtealing a purſe, wherein were twenty pounds and ſix pence, becauſe you heard in the proceſs of his cauſe mention made of ſix pence, were it ingenuous or juſt to exclaim at the Judges, as if they did condemn a man to be hanged for ſtealing ſix pence?

I confeſs, your diſingenuity herein is hateful to me; but if you think it ſhould not be ſo, pray then anſwer me to theſe two Queſtions: If a Villain did come by night and cut down a ſcore or two of thoſe fair Trees that grace the Walks of the Roial Park of St. *James* in *Weſtminſter*, would you think it too much ſeverity that ſuch a Villain ſhould be whipt about the ſtreets for ſo great an Inſolence? But if after this check he ſhould run about the City and Country with a little branch of one of thoſe Trees in his hand, exclaiming againſt the cruelty of the Judges, as if they had order'd him to be whipt about the ſtreets of *London* for cutting that little branch only; would not you think him worthy to be whipt again for his notorious calumny? Behold your caſe: I expreſs'd many grievous faults of the Roman Church which occaſioned my withdrawing from her, Idolatry, Superſtition, cruelty

in the conduct of Souls, impiety in preferring her own laws to those of God: rashness, and even madness in her worship and Invocation of Saints: and among others, related the frantic expressions of a Friar in extolling his Saint, as one of the Branches proceeding from that vitiated Tree. Of this Branch you lay hold, and cry that I have left the Communion of the Roman Church only, because I saw in it a mad Friar. Give me leave to tell you, that this kind of arguing deserves no better than whipping in the Scholes.

And having answered my Arguments upon this Subject, say you, and having given no Answer to them, say I, as now I have shewn: you provoke me to a trial of your Scholastic skill, touching the knowledg that Saints in heaven have of our affairs here, and how far they are concerned for them; a thing whereof even your ablest Schole-men could never yet give a clear account. Whoever shall please to read their Writings on this Subject, will see a Theater of confusion. The most that ever could be cleared of what they alledg, and you can pick out of them, is that God can, and somtimes did reveal unto Saints in heaven some earthly concerns: but that all the Saints in heaven should know all our thoughts, and all our particular concerns, could never be said upon any probable ground, much less with certainty. And yet a certain knowledg of it were requisite to save your practice from the note of blindness and folly, in having such frequent recourse to them by mental and vocal praiers for all your particular concerns. I say moreover, that tho you were certain they did

did see all our peculiar concerns, and were willing to be concerned for us; yet you fall very short of giving a formal answer to my exception, taken against your more frequent recourse to them, then to Christ for Intercession, and dedicating more Temples to their names, then to the name of God and Christ. How can this consist with our Christian acknowledgment of Christ to be our only Mediator and Advocate? And if you deny so much to him, I hope you will not doubt he is at least our chief Mediator and Advocate: & being so, how come you to have less recourse unto him then to inferior Saints? which was that I charg'd upon your practice. To which you gave no answer, because you saw no rational or Christian answer could be given: and so finding it an easier work to fall upon your accustomed scurrilous Sarcasms, you returned them for answer.

Only to that of building more Churches, and offering praiers and devotions to your supposed Saints, then unto Christ, because you would seem to say something, tho nothing indeed to the purpose, You say at last, that the honor you give to the Saints, you give it to God in them, or to them for God. But who can understand this to be a good way to please God? If an earthly King would have the Prince his Son and Heir, to be Solicitor General to him in favor of his Subjects, and that all Roial graces and favors should pass unto them by the hands of his Son; Can any man rationally imagine it would be pleasing to such a King, that his Subjects neglecting their Applications to the Prince, should make

all, or the most frequent to inferior Servants of the Court? Apply this example, and if you do not see by it the unreasonableness of that practice of yours, I think we may conclude that passion and prejudice has blinded you so far as not to see the light of noon-day.

Add to all this that many of your supposed Saints possibly may not be Saints indeed, but wretched Souls damned in Hell. Whereof your own Histories do afford no few instances, and the possibility of the Case is evident: for most of your Saints were Canonized or called Saints by Vulgar opinion; not by that more exact scrutiny, which in latter Ages was ordained to prevent the Invocation of Impostors and Cheats for Saints through Vulgar error. It is manifest that such wicked men are solicitous, and not seldom successful in getting the credit of Saints with the Vulgar. That's the business of hypocrites; when true Saints make it theirs to hide their virtues, and please only the eies of God.

And even now, after so many solemnities and scrutinies ordained to proceed to a Canonization, the matter still remains uncertain. Many of your learned Schole-men deny the Pope to be infallible therein. He may be mis-informed, and why not? May not Cheats intervene, and Bribes work in such Informations as in others? A Town or Society that will be engaged to get one of their Members Canonized for Saint, and thereby obtain considerable Emoluments of credit and interest to their body, may possibly use those indirect means which other solicitations of men tending to the like purchase are capable of.

All

All this being ſo, how can you defend at leaſt from blindneſs and imprudence, your practice of more frequent recourſe to your ſuppoſed Saints, then to the ſupreme undoubted Saint of Saints Jeſus Chriſt? Not to treat at preſent how much this doctrine of the Invocation of Saints is in it ſelf injurious to God, by giving that worſhip to Creatures which belongs only to himſelf; as may appear by all thoſe places of Scripture which appropriate our Invocation to God only, in regard of his incommunicable Attributes of Omniſcience, infinite goodneſs, and power: nor how diſhonorable it is to Chriſt, both in regard of his infinite merit, and office of Mediator.

And finally, the ſilence of ſuch a practice in the firſt and better Ages of the Church, ſo as Cardinal *Perron* confeſſes, that in the Authors who lived nearer the Apoſtles times, in the three firſt Centuries no foot-ſteps can be found of the Invocation of Saints: this ſilence, I ſay, is a ſufficient Argument of the unlawfulneſs of this practice, & how unſuitable it is to the ſpirit of the Apoſtles. *Origen* is not only ſilent of ſuch a practice, but directly proteſts againſt it in ſeveral places, affirming that Praiers and Supplications are to be directed only to God by Jeſus Chriſt. For being inquired by *Celſus*, what opinion Chriſtians had of Angels; he anſwers, That tho the Scripture ſomtime calls them Gods, it is not with intention that we ought to worſhip them, *For all Praiers and Supplications*, ſaies he, *and Interceſſion and Thankſgiving are to be ſent up to the Lord of all by the high Prieſt, who is above all Angels, being the living word of God.* And reflecting often upon the unreaſon-

unreasonableness of making addresses to Angels, by reason of the little knowledg we have of their condition; he adds, That even such a knowledg, if we were furnished with it,* *would not permit us to presume to pray unto any other but God the Lord of of all, who is abundantly sufficient for all by our Saviour the Son of God.* And after he declares how Angels and Saints may assist us, and pray for us to God if we be in the favor of God, and do endeavor to please him, *We must endeavor to please God only*, saies he, *who is over all, and pray that he may be propitious to us, procuring his good will with piety and all kind of virtue.* And reflecting upon *Celsus* his proposal of worshipping Demons or Angels, he addeth these remarkable words, † *But if he will yet have us to procure the good will of any other after him, that is God over all, let him consider that as when the body is moved, the motion of the shadow doth follow it; so in like manner, having God favorable to us, who is over all, it followeth that we shall have all his friends, both Angels, and Souls, and Spirits favorable to us; for they have a sympathy with them that are thought worthy to find favor with God.....so as we may be bold to say, that when men, who with a resolution propose to themselves the best things, do pray unto God, many thousands of the sacred powers pray together with them uncalled upon.* Here and in other such Testimonies of *Origen*, and others of his time, we find mention of Angels and Saints, to pray for men, and to help them by Gods appointment, but we find no mention at all of such a thing as an Invocation of them.

* Origen contra Celsum lib. 5. p. 233. Edit. Cantab. † Lib. 8. pag. 120.

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He saies they pray together with us, when we pray to God himself, and that not because we prai'd first to them to pray with us, but *uncalled upon.* Here we have the Spirit of that Church truly Catholic and Apostolic declared to us, that we are to make our Addresses of Praiers and Invocations to God alone, and thereby win the assistance and praiers of heavenly Spirits in our favor. For as *all the world shall fight with him against the unwise sinners*, so all the Court of Heaven will assist their King in favoring his Saints and Servants.

CHAP.

CHAP. XXV.

A great ſtock of Faults and Abſurdities diſcovered in Mr. I. S. his defence of Purgatory.

SIR, as you ſhew your ſpecial ſtudy to be to ſoure your Pen with all manner of ſawcineſs, even without occaſion given to you, and ſtarting often from the point and purpoſe for to pleaſure your ſelf in the Sea of bitterneſs: ſo it is my no ſmall care (and certainly a harder task then to anſwer your Arguments) to refrain my Pen from pouring upon you continual ſhowers of heavy Cenſures, whether reflecting upon your boldneſs, in aſſerting manifeſt untruths; or upon your rudeneſs or malice, in miſ-underſtanding or miſrepreſenting the ſtate and terms of the Queſtion in every point of my Diſcourſe you pretend to anſwer; or ſhunning ſhamefully or childiſhly the point and purpoſe, and propoſing another of your own inſtead of anſwering, as Schole-boies do with riddles or hard queſtions, as they call them, when they want an anſwer to one of them, they return for anſwer another of that kind of Queſtions. Of all theſe faults I could eaſily convince you guilty in every point you handled from the beginning of your Book to the end: I have abſtained from doing it in formal reflexions (tho in my replies faced with your Propoſals, the diſcreet Reader

Reader may eaſily ſee your foreſaid faults really contained) out of my averſion to offenſive expreſſions, and becauſe I fear to offend my friends and Patrons on this ſide, as you hope to pleaſe yours by bitter Language. But when you tell palpable untruths, ſhall I deſert the defence of truth not to make you a liar? when you clearly abandon the queſtion propoſed, and miſrepreſent the caſe, or miſunderſtand it, ſhall I deſiſt in my ſerious and cloſe enquiry of the truth, not to diſcover your ignorance and weakneſs? So much complacency you are not to expect from me; and by ſhewing you are guilty of all theſe faults in your reply to my diſcourſe upon the point of Purgatory, you will perceive I have bin indulgent to you, in not enlarging upon a formal diſcovery of them in all the points hitherto treated upon among us. Now to the proof of ſo much.

I begun my Diſcourſe upon the point of Purgatory, with the method and order that exact Diſputants are wont to obſerve in handling ſeriouſly any ſubject; Firſt examining what we are to underſtand under the notion of Purgatory. Secondly whether ſuch a thing be really extant. As to the firſt, I told how I did not find the more learned Men of the Roman Church ſo confident as the Vulgar, in taking for Purgatory a determinate p'ace in the bowels of the Earth, with thoſe frightful qualities their Legends do ſpecify; being contented to conclude from ſome places of Scripture by conjecture, that after this life there muſt be ſome place to expiate ſins, without determining whether that place be over, or

under, or in the Earth, or whether the pain be heat, or cold, or darkneſs, or tempeſt, &c. This you call raillery; but it is not my humor to rally in ſo ſerious matters: they are the terms where-with the more grave and modeſt Writers of your own party do expreſs the matter. And ſuch is the unhappineſs of your engagement, that hardly your doctrine can be mentioned in terms that may not make it ridiculous. All this you ſay is to no purpoſe, for the queſtion is not where Purgatory is, or what is the condition of People there, but whether there be any ſuch thing as Purgatory? I would fain know what purpoſe is that you ſay this Diſcourſe is not pertinent to? I am confident it is the purpoſe of fitting my queſtions to your anſwers, when you want anſwers fitting my queſtions. You ſaw your ſhame diſcovered in deluding the vulgar with Romantic Notions, for which your learned Men could not diſcover any ſerious or ſolid ground; and not finding your ſelf with ſtock to anſwer that charge, you muſt put it off, and ſay, it is not to the purpoſe. You are much a ſtranger to Diſputes and Books, if you do not know that there are queſtions touching the eſſence, quality and ſituation of Purgatory, as well as touching the exiſtence of it. You never knew what is good Logic, and in it an orderly procedure to a demonſtration, if you did not learn that the Queſtion, *Quid ſit*, ought to precede in ſome meaſure the Queſtion, *An ſit*. That to know whether a thing be exiſtent, we muſt have a knowledg of the quality of ſuch a thing, at leaſt as far as the underſtanding of the word, and ſome know-

knowledg of the thing ſignified by it. If you ſend one to the Market to know whether a Camel be there, you muſt prepare him with ſome notion of the thing, whereby he may diſtinguiſh it from a Cow, or a Goat; otherwiſe how can he bring you a report of the exiſtence of a Camel in that place. It may happen to him, as to the other Country-man, who hearing a report in his Village of a Monkey which the Biſhop of the neighboring City had, and deſirous to ſee it, having met with an Aſs coming out of the Biſhops houſe, he cryed out to his companions they ſhould behold the Biſhops Monkey. If he had bin informed before what the word Monkey did ſignify, he would not have faln into this ridiculous error. To prevent ſuch miſtakes, good Scholars do premiſe ſome notion of the Queſtion *quid ſit*, what is the thing they look for, before they enter into the Queſtion *An ſit*, whether ſuch a thing be extant.

To this purpoſe I premiſed a brief diſcourſe touching the quality and notion of Purgatory, and thence proceeded immediatly to examin the grounds exhibited by the Roman Church for the exiſtence of it: But Mr. *I. S.* not finding himſelf furniſhed to encounter me this way, takes another, telling us what is of Faith, and what is not touching Purgatory, and then propoſes a ſtock of Arguments in favor of it, which he will have us take for his own, tho very trivial; and falls a quarrelling with other Proteſtants, I know not what, without any mention or regard in the mean time of anſwering my Arguments, according to the foreſaid rule of young School-boys, to

propoſe one queſtion for anſwer to another.

But finding the Arguments he produces to be weak for his purpoſe, he tells us that tho the teſtimony he and others do alledge in favor of Purgatory be not convincing, yet their doctrine muſt ſtand, becauſe they are many years in poſſeſſion of it, and ſo muſt hold while we do not beat them out of it by poſitive proofs, and thence expoſtulates with me that in all my diſcourſe touching Purgatory, I bring no text of Scripture that ſays there is no ſuch thing.

Sure there is no man of common ſenſe that underſtands the Engliſh Tongue, now ſo enriched with Latin and Schole-terms paſſed into common diſcourſes, but will perceive the ſtrange hallucination of this man in his expreſſion now propoſed. It is not for Doctors and Maſters in Univerſities alone, among Engliſhmen to underſtand the propriety of theſe terms, *affirmative* and *negative*, and the different duties of him that ſtands upon the negative, and of the other that ſtands upon the affirmative in a debate, that it is the latter ought to produce poſitive proofs of what he affirms, and his Adverſary complies with ſhewing that ſuch proofs are not convincing. To underſtand this much, I ſay, I need not appeal to great Doctors, any man of common underſtanding may be a competent judg in it. What kind of people then, did Mr. *I. S.* pretend to perſwade, that I did not comply with the duties of a formal Diſputant in refuting the aſſertors of Purgatory, by ſhewing the Teſtimonies produced by them were not convincing? My purpoſe was not to prove the exiſtence of

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any thing, but the non-existence of a thing which they call Purgatory. To pretend that a non-existence of a thing must be proved by positive arguments, is to pretend that a non-entit, or nothing should be painted with colors.

He tells us we are Actors, and they defendants in this Controversy, that it is our part to exhibit proofs. But herein he doth not tell truth. For they are Actors and Imposers upon us of Articles to which they will force our belief. It is their duty to prove that such an Article is contained in the Word of God. And while they do not, we are in possession of our liberty, of which they pretend to rob us, by forcing upon us the belief of Purgatory. He tells us they are a long time in possession of this doctrine. Be it so, may not a possessor be questioned about the title and right of his possession, and dispossessed if his titles be not found justified? This is the case betwixt us and them. We pretend their titles for imposing upon men the belief of Purgatory to be invalid and fictitious, they must shew the contrary or forfeit their possession.

The case thus standing, you are not to expect Mr. *I. S.* to put me off by stratagems of Schole-Boys, in returning for answer impertinent questions; I must keep you to the point, for I desire in earnest to find out the truth. The point is, whether the Testimonies of Scripture alledged by your Church, for asserting Purgatory, be convincing? I said the chief place alledged by it of the old Testament is the case of *Judas Maccabeus*, sending money to *Jerusalem* that Sacrifices should be made for his Soldiers defunct.

Herein you ſay I am miſtaken, you have other Teſtimonies more convincing of your own diſcovery. But will you dare to prefer your own judgment to the judgment of your Church, which in her Anniverſary Maſs for the dead, of all Teſtimonies of the old Teſtament, makes choice of the foreſaid place of *Judas Maccabeus*, propoſing it for Epiſtle to be read to the People in that Maſs? Will you have us ſay that your Church made choice of that text beyond others to be read in the Anniverſary Maſs of Souls, becauſe in it is made mention of a weighty ſum of money to be given for the dead, and with offerings of this kind your Clergy is much pleaſed, and ſo do ſtrike on that ſtring too much in their Funeral Sermons, exhorting to mony offerings for the dead, to the no ſmall offence and heavy cenſure of ſuch of your People as dare ſpeak their ſenſe. By what I ſee of your temper, I am ſure you would ſay ſo if you were in my place and caſe. And while you make your atonement with your Church for undervaluing her judgment in the preference of that text, forbear at laſt tergiverſations, and ſtand to a trial of the pertinency of the ſaid text reputed for chief to prove the Exiſtence of Purgatory.

I ſaid that tho the Book, relating the foreſaid caſe, were Canonical, and of certain Autority (which is not allowed) yet it was no concluding argument to prove the Exiſtence of Purgatory, ſince Praiers for the Dead may be made, and were made to different purpoſes, then that of drawing them out of Purgatory; and if that be ſo, it is not a good conſequence,

Judas

Judas Maccabeus ordered Praiers to be made for his Soldiers defunct; therefore it was to draw them out of Purgatory. That Prayers may be made for the dead to a different purpose, then to draw them out of Purgatory, I proved first out of a doctrine received among Romish Doctors, that God being present to all the spaces of Eternity, may see now and listen to Praiers that will be made in any Age after, and fore-seeing that godly persons shall pray in the future for the assistance of his Grace to one dying now, may yield it accordingly. If this go well, said I, praiers may be commendable and very important for the dead, tho no Purgatory were in nature, being conducent to a greater emolument of dying penitently, and thereby escaping the everlasting fire of Hell.

I have added, that if the case related of *Maccabeus* be true, it is more likely the praiers made for the slain, should have proceeded in the manner aforesaid, then for bringing them out of Purgatory, since in the same place is related that those men were found to have committed a mortal sin, (which is not pretended to be pardoned in Purgatory) *under the Coats of every one that was slain*, saith the Text, *Maccab.* XII. 42. *They found things consecrated to the Idols of the Jamnites, which is forbidden to the Jews by the Law.* And the following Context declares that sin to have bin hainous, for as much as it drew upon them Gods vengeance, saying, that *every man saw that this was the cause wherefore they were slain.*

Mr. *I. S.* is pleased to approve of that subtilty of Schole-men, alledged for ground of this

reply, that Praiers in the future may avail Souls dying before, to obtain a good death; the only thing I did ſuſpect may not meet with general applauſe, and which indeed, if certain and accordingly apprehended and believed by men, would make Praiers for the dead to appear more uſeful and important then ever the doctrine of Purgatory could make them yet appear to ſerious judgments.

But my good Antagoniſt allowing the ſame doctrine to be very good, tells me it is not to the purpoſe. None is more apt to call one a thief, then he that is a thief himſelf; and none ſo ready to ſay his opponent ſpeaks not to the purpoſe, as one that never ſpeaks to the purpoſe himſelf. Of this latter ſort, I dare make good Mr. *I. S.* to be in all his encounters upon my diſcourſe, if it were worth my while; in the mean time I appeal to the Reader of common ſenſe, to judg betwixt him and me at preſent, which of us both doth ſpeak to the purpoſe, he in ſaying that my diſcourſe now related, is not to the purpoſe of proving the caſe of *Judas Maccabeus*, do's not evince the exiſtence of Purgatory; or I, in ordering thus my Argument to that purpoſe. The Praiers ſuppoſed to be made by the *Maccabees* might have bin, and probably were made to a different purpoſe, then that of drawing the Souls of their defunct from Purgatory, therefore the caſe of ſuch Praiers to have bin made, doth not evince the exiſtence of Purgatory. The Antecedent of this Argument, as alſo the proof and declaration of it is allowed and commended by my Adverſary. To enlarge upon declaring the legality

lity of the conſequence, is to miſtruſt the underſtanding of the diſcreet Reader, and to miſſpend my time, which I do not reſolve to do.

But ſhall we ſee how my ſubtile Adverſary go's about to prove I did not ſpeak to the purpoſe in my former diſcourſe? For allow, ſaies he, thoſe Praiers made for the ſlain, might have had that effect in this paſſage, *&c.* a penitent death; yet ſtill returns the concluſion pretended by *Bellarmin*, that the paſſage proves it was the belief and practice of the people of God, and praiſed by Scripture to pray for the expiation of the ſins of the dead. Good Sir, this is to draw breath a little, but not to eſcape a deadly blow given to your cauſe in this occaſion. I take up your own words and make them ſerve my purpoſe thus; Tho that paſſage proves it was the belief and practice of the people of God, and praiſed by Scripture to pray for the expiation of ſins of the the dead, yet ſtill returns my Concluſion, that thoſe Praiers might have bin made for the expiations of ſins committed by the dead in life, and to be pardoned at their death; not of ſins remaining after their death, and bringing them to Purgatory, which was *Bellarmins* purpoſe and yours.

The Texts he alledges out of St. *Dennis* and *Iſidorus* for praying for the dead, are capable of the ſame conſtruction I gave to the praiers of the *Maccabees*. This Anſwer he might have expected from me if he were in charity, with more ground then the other, he ſuppoſes raſhly I ſhould give, that the Ancient Fathers erred. I did not learn in the Church of *England* to reſpect them leſs.

leſs. I ſee here far greater reading and regard of them then I ſaw among you. I know no *Gehinus*, or others of thoſe you mention, that aſcribes to them more errors then *Aquinas*, *Scotus*, *Suarez*, *Maldonate*, and other your greateſt Schole-men and Scripturians: they alledg them frequently for contradictory opinions; and the one ſide muſt be in an error. You betray too much of a vulgar temper, in admiring it ſhould be ſaid, that any of the Ancient Fathers hath erred. They confeſs themſelves to have don it: it was far from their modeſty and ſincerity to deny it.

CHAP.

CHAP. XXVI.

The Argument for Purgatory taken from the 12th *of* S. Matth. v. 32. *ſolved.*

THE chief teſtimony out of the New Teſtament, alledged in favor of Purgatory, is that of *Matth.* xii. 32. where our Saviour ſaith, that a ſin againſt the Holy Ghoſt ſhall not be pardoned *in this world, nor in the world to come*, therefore, ſay they, ſome ſins are pardoned in the other world. I denied the conſequence, becauſe out of a Negative a Poſitive do's not follow, as out of this Premiſe, *Joſeph knew not his wife until ſhe had brought forth her firſt born ſon.* This conſequence follows not in opinion of good Chriſtians, *therefore he knew her after.* Mr. *I. S.* anſwers, this conſequence follows according to the letter of the Text: but the Autority of the Church obligeth to believe it was not ſo; that's to ſay, the Church declares againſt the Text. If you were not tied to this other engagement, you would deem ſuch a ſaying to be a diſreſpect to your Church: but hard undertaking puts people to hard ſhifts.

Bellarmin was contented to infer the exiſtence of Purgatory out of the foreſaid Text of St. *Matthew* according to the Laws of Prudence, tho not according to the rules of Logic. But Mr. *I. S.*

I. S. as more ſtout, will pretend it to be evident according to rules of Faith and Logic. The Text goes thus, *He that will ſpeak a word againſt the Son of Man, it ſhall be forgiven him, but he that will ſpeak againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world nor in the future*: out of which words he argues thus, The Text denies to a blaſphemy againſt the Holy Ghoſt, what it grants to a blaſphemy againſt the Son of Man, but what it denies to the former is remiſſion in this life and the other; therefore what it grants to the latter, is remiſſion in this life and the other. I anſwer, that the major Propoſition is falſe, for more is denied to the ſin againſt the Holy Ghoſt, then allowed to the ſin againſt the Son of Man: for to the former is expreſly denied pardon relating to both worlds, and to the latter pardon is promiſed only indeterminate, and ſo may be verified with pardoning in one life, tho not in the other. And tho Major and Minor were true, the Conſequence do's not follow, according to rules of Logic, which declare, that where all the Premiſes are particulars (ſuch are thoſe of that Syllogiſm) the Concluſion is not convincent, as in this Syllogiſm, A man ſpeaketh, *Peter* is a man, therefore *Peter* ſpeaketh.

Mr. *I. S.* produces another Argument upon the ſame Text of a ſtrange contexture. Its evident, ſaies he, out of this Text, that as blaſphemy againſt the Spirit is unpardonable, ſo all other ſins are pardonable; but a blaſphemy againſt the Spirit is unpardonable in this world, and in the future: therefore other ſins are pardonable in both. The Major of this Syllogiſm is falſe;

firſt,

firſt, ſince it will have an adequate parit in both caſes relating to the places of pardon, for which there is no ground in the Text, as declared above, touching the Major of the former Syllogiſm. Secondly, for ſaying that all other ſins are pardonable, for which neither is there any ground in the Text; ſince from a particular Premiſe an Univerſal Concluſion may not be deduced: from ſaying, that a ſin againſt the Holy Ghoſt is not pardonable, it follows not by any rule of Faith or Logic, that all other ſins are pardonable: for tho that occaſion did require to ſpeak only of a ſin againſt the Holy Ghoſt, poſſible it is, that another ſin may likewiſe be unpardonable: And I can depoſe, that I ſaw defended in a famous public Diſpute, wherein I had a ſhare my ſelf, that a ſin eſſentially unpardonable is poſſible, and that diſtinct from a ſin againſt the Holy Ghoſt.

But to make the matter clearer by an example, I will let you ſee the frame and force of your Syllogiſm in another of the ſame Contexture, thus; As the King puniſheth Rebels, ſo he favoreth his loial Subjects: he denies to every Rebel places of truſt and honor in all his Dominions; therefore he allows to every loial Subject places of truſt and honor in all his Dominions. If you do not think this conſequence to be legal, give us leave to think the ſame of your former conſequence, for they are both of the ſame frame. But while you do not ſhew your doctrine of Purgatory to be built upon firmer grounds then ſuch ſubtilties as theſe; think not to force it upon us, nor that for being poſſeſſors of it many

years, as you say, we will judg you therefore to be *bonæ fidei possessores*, or that you possess it with a good conscience.

And whereas the fore-mentioned Text, *Matth.* XII. 32. is in so great repute with you for the present purpose, that you say with *Bellarmin*, its the only Text wherewith St. *Bernard* did prove Purgatory. I will declare further by a special doctrine of a great Father of the Church, how inconsequent is the existence of Purgatory to the verity of that Text. The good reception you gave to a subtilty of Schole-men, I produced for solving your Argument out of the Book of *Maccabees*, in the Chapter precedent, doth encourage me to hope you may give the like reception to another subtilty of a learned and ancient Father of the Church, for answering this other Argument out of *Matth.* XII. In the 9th Chapter of the Book of *Joshua*, we find that the Inhabitants of *Gibeon* hearing of victorious *Joshua* his approach, and the rigor he used with the conquered places near them, came into him as if they had bin Embassadors sent from forreign Countries to sollicit his amity: they came in old cloathes, with clouted shoes upon their feet, their bread mouldy, and wine bottles old and rent, as if all did signifie the tediousness of the journy which they under-went; and by this means obtained from *Joshua* and the Princes of *Israel*, a promise of safety and freedom. But after three daies march the Israelites found those *Gibeonites* that feigned to have come from a forreign Country to be Inhabitants of that Land they were in, complained to *Josua* of the fraud put upon them: but

but he, not to infringe the oath he made, would not consent to destroy them, but punished their cheat with a note of infamy, ordaining they should be hewers of wood, and drawers of water to all the Congregation. Upon which passage *Origin* delivers this Gloss, that *Joshua* being a type of our Saviour Christ, and *Palestine* the promised Land, a Symbol of Heavenly bliss: to let people live in that Land with a note of infamy, signifies that some may enter with some blemish into the joies of Heaven. His words are remarkable, as followeth, * *In domo patris mei mansiones multæ sunt*, Joh. XIV. 2. *& multæ differentiæ eorum quæ ad salutem veniunt, unde & Gabaunitas arbitror portiunculam quandam eorum esse qui salvandi sunt, sed non sine nota alicujus infamiæ.* "In my Fathers house are many mansions, "*Joh.* XIV. 2. many are the differences of them "that come to be saved; wherefore I conceive "the *Gibeonites* to be a parcel of those who are "to be saved, but not without some note of in-"famy. And a little after he added these words, *Sunt enim in Ecclesiâ credentes quidam & acquiescentes divinis præceptis, erga servos Dei officiosi & religiosi, & ad ornatum Ecclesiæ vel ministerii satis promti, sed in conversatione propriâ impuri, obscœni & vitiis involuti, nec omnino deponentes veterem hominem cum actibus suis: Istis ergo Christus Jesus salutem concedit, sed quandam infamiæ notam non evadunt.* "There are in the Church some be-"lievers and honorers of his Servants, and ready "to contribute towards the decency of his Ser-

* Origen hom. in Josuam.

" vice in the Church: but in their private life im-
" pure and liable to vices, not putting off alto-
" gether the old man with his works. To these
" therefore Christ Jesus allows Salvation, but
" they shun not a certain note of infamy. Accor-
ding to this doctrine of *Origen*, some may depart this life in state of Salvation, and be received in Heavenly bliss, tho with some blemishes of smaller guilt, not inconsistent with Gods amity, but occasioning a decrease in their degree of Glory; and therefore capable of a pardon of such blemishes or imperfections even in Heaven; if so, your Text mentioning a pardon of sins in the other life doth not evince the existence of Purgatory.

If you say that *Origen* has erred herein, as I conceive you will, then first think it not a scandal to say that some one or other of the ancient Fathers should err. Secondly, acknowledg therein a fault of your Church, in making choice of the foresaid words of *Origen* for Gloss ordinary of the above-mentioned passage of *Joshua* with the *Gibeonites*, and conclude from all, that this subtilty which clearly solveth your strongest Argument for Purgatory out of the New Testament, is no invention of mine; bnt a doctrine of a very learned Father of the ancient Church approved and received by yours modern with so public a qualification, as to take it for an ordinary Gloss upon the fore-mention'd passage of Scripture.

CHAP.

CHAP. XXVII.

The attemt of our Adverſary to make the doctrine of Purgatory an Article of the Apoſtles Creed, declared to be vain.

Mr. *I. S.* makes ſure account he found Purgatory in the Apoſtles Creed, where it is ſaid, *He deſcended into Hell.* And what if you are told thoſe words were not in the Apoſtles Creed from the beginning, and that the firſt time and place they were uſed in it, was in the Church of *Aquileia* ſome four hundred years after Chriſt; that they are not expreſſed in thoſe Creeds which were made by the Councils, as larger Interpretations of the Apoſtles Creed; not in the *Nicene* or *Conſtantinopolitan*, not in that of *Epheſus* or *Chalcedon*, not in thoſe confeſſions made at *Sardica*, *Antioch*, *Seleucia*, *Syrmium*: not in the Creed expounded by St. *Auſtin*, *de fide & Symbolo.* And * *Ruffinus* ſaies, that in his time it was neither in the Roman or Oriental Creeds. *Sciendum ſanè eſt, quod in Eccleſiæ Romanæ Symbolo non habetur additum* deſcendit ad inferna: *ſed neque in Orientis Eccleſiis habetur hic ſermo.* It is certain, ſaith he, that the Article of the deſcent into Hell was not in the Roman, or any of the Oriental Creeds. It is not mentioned in ſeveral Confeſſions of Faith delivered by particular perſons. Not in that of

* Ruffin. in Expoſitione Symboli.

Eusebius Cæsarienſis preſented to the Council of *Nice*, nor in that of *Marcellus* Biſhop of *Ancyra* delivered to Pope *Julius*, nor in that of *Acatius* Biſhop of *Cæsarea*, delivered to the Senate of *Seleucia*, nor in others, mentioned by the learned Biſhop of *Cheſter* Dr. *Pearſon*, in that his grave and judicious expoſition of the Creed writing upon the fifth Article of it. I am perſwaded this will appear ſtrange unto you, and tho ſufficient to weaken the force of your Argument grounded upon the foreſaid words of the Creed, my Anſwer will not rely upon it. I allow the ſaid words to belong to the Catholic Creed long time received in the Church, and embraced by that of *England*.

But I deny your inference from thoſe words of the Creed in favor of your doctrine of Purgatory to be pertinent. *He deſcended into Hell*: I believe he did. But not into the Hell of the damned, ſay you, *for all Chriſtians abhor the Blaſphemy of Calvin, that ſaies Chriſts Soul ſuffered the pains of the damned.* What then? therefore he deſcended into Purgatory. I am ſure the more learned and pious men of your Communion will abhor this conſequence. I never heard any of them ſay that deſcent of Chriſt ſhould have bin to Purgatory. Firſt, becauſe under the notion of Hell they never underſtood Purgatory. Secondly, if you mean he ſhould deſcend thither ſuffering the pains of that place, its no leſs blaſphemous then that you call Blaſphemy in Calvin; for if we believe your Authors, the pains of Purgatory are the ſame with thoſe of Hell, and inflicted by the ſame Miniſters of divine Juſtice, that

that puniſh the damned ſouls in hell. If you ſay he deſcended thither triumphant and glorious without ſuffering the pains of that place, to purpoſes of divine Providence not manifeſted to us; you may ſay without any Blaſphemy, he deſcended the ſame manner into the Hell of the damned triumphant and victorious, without prejudice to his glory and honor, as the Divinity of Chriſt is there ſtill without prejudice to his glory: why may not his Soul be there for a ſhort time with the ſame immunity, and to the ſame purpoſe of triumphing over Hell and his Enemies? And the words of the Creed being capable of this Expoſition more literal and obvious, what need is there of your new Invention of Purgatory unknown to Primitive Chriſtianity, for the right underſtanding of that Article of our Creed?

CHAP. XXVIII.

How weak is the foundation of the grand Engine of Indulgences in the Roman Church.

WHEN firſt I came to examin the grounds of the doctrine of Indulgence uſed in the Roman Church, I confeſs I was aſtoniſhed to ſee how little ground they could ſhew in the Fountains of divine Faith for this myſtery of the Romiſh belief, of ſo great noiſe and ſo much uſe among them. I thought it a ſtrong negative argument againſt ſuch a doctrine, not to be contained in the Word of God; that two ſo great Champions of the Roman Church, *Cajetan* and *Suarez*, both emploied by public autority to defend this doctrine, ſhould not meet with any convincing teſtimony of it in divine Scripture, as both do confeſs plainly. Both do examine the two chief Teſtimonies alledged for this doctrine: the firſt out of *John* 20. 23. *Whoſe ſoever ſins you remitt, they are remitted to them.* The ſecond out of *Matth.* 18. 18. *Whatſoever you ſhall bind on Earth, ſhall be bound in Heaven, and whatſoever you ſhall looſe on Earth, ſhall be looſed in Heaven.* And both do acknowledg them not to convince the doctrine of Indulgences as now practiſed in the Roman Church. *Cajetan, tom.* 1. *opuſc. tract.* 8. *q.* 4. ſays the foreſaid teſtimonies are without doubt to be underſtood of a remiſſion to be given by

by way of Sacraments, not of the remiſſion of pains in the other life, as the Pope doth practice in the giving of Indulgences, and finally gives for the only reaſon the Autority of the Church, and of Pope *Leo*, then governing, which he tells us muſt ſuffice, tho no other reaſon ſhould appear, by theſe remarkable words, *Abſque hæſitatione aliquâ etiamſi nulla adeſſet ratio fatendum eſt dicti Theſauri diſpenſationem non ſolùm per Sacramenta, quoad merita Chriſti, ſed aliter quam per Sacramenta, quoad merita Chriſti & Sanctorum commiſſam eſſe Prælatis Eccleſiæ, & præcipuè Papæ, & hoc tanto magis fatendum eſt quanto per* Leonem *decimum determinatum eſt.* "We are to "believe without ſtaggering (tho no reaſon ap- "pear for it) that the diſpenſing of the Treaſure "of the Church not only by way of Sacraments "as to the merits of Chriſt, but otherwiſe then "by Sacraments, as to the merits of Chriſts and "the Saints, is committed to the Prelates of the "Church, and eſpecially to the Pope. And this "is ſo much the more to be confeſſed, becauſe "it is ſo determined by *Leo* X. A very ſpecial reaſon to convince *Luther*, and the reſt of the World, that do not believe the Pope to be Infallible.

Suarez, *tom.* 4. *in* 3. *partem. diſp.* 49. *ſect.* 1. delivers his opinion of the foreſaid Teſtimonies of Scripture to be inſufficient to prove the doctrine of Indulgences. Of that of *Joh.* 20. he ſays the ſame that *Cajetan*, above mentioned. Of the other touching the power of binding and looſing, *Matth.* 18. 18. he ſays the literal ſenſe of thoſe words to be the power of binding by Laws and Cen-

Censures, and of absolving from Censures and dispensing in Laws. And finally in the number 17. of the same Section, he concludes, there is no place in the Gospel whence the giving of this power may be concluded, if it be not, *Joh.* 21. 16. where our Savior said to S. *Peter*, *feed my Sheep*, in which words *Suarez* doth pretend the power Universal, and Supremacy over all the Church to have bin given to S. *Peter*, and under that Universality the power of Indulgences to have bin given to him. But as S. *Peter* did never receive such an Universal power over the Church, as the Bishops of *Rome* do now usurp, so did he never pretend it, nor ever troubled *Thomas* in *India*, or *Andrew* in *Achaia*, or *James* in *Jerusalem*, or any other of his Fellow-Apostles, and Bishops, in their respective Provinces, about a power over them or a dependance of them upon him, all and each one of them complying faithfully with their Ministry, without incroaching one upon the other, nor staining the repute of Christian holiness with the profane spirit of Ambition, which in *Rome* did grow to the confusion and distraction of Christendom.

But tho such a Supremacy would have bin granted to the Pope, and to the succeeding Bishops of *Rome*, farr must *Suarez* go for a consequence of the doctrine of Indulgences to be inferred from such a grant. If the power of dispensing those immense Treasures of the merits of Christ and all Saints was given to S. *Peter* in those words of our Savior, commending to him the feeding of his Sheep, how came he, and the other succeeding Bishops of *Rome* for so many Ages,

Ages, to neglect the uſe of this power to the benefit of Souls, and great advantage of the Roman Church, as now is practiſed?

Suarez did eaſily perceive the weakneſs of his argument from this teſtimony, and ſo betook himſelf in the ſecond Section following to the common refuge of the uſe and autority of the Church. That there is ſuch a uſe, ſays he, is not denied; we ſee it: that it is not an abuſe but a lawful uſe is proved, firſt, by the authority of the Council of *Trent* laſt Seſſion, where is added that this uſe hath bin approved by the autority of ſacred Councils, for which purpoſe are wont to be related, the Council of *Nice*, Can. 11. of *Carthage*, 4. 75. of *Neocæſarea*, ch. 3. of *Laodicea*, Can 1. 2. but in theſe Councils, ſays *Suarez*, *we only find that it was lawful for Biſhops to remit ſome of the public Penitences enjoined by Canons for divers crimes: but that ſuch a remiſſion ſhould be extended to a pardon of penalties due in the Tribunal of God, may not be inferred from thoſe Councils.*

Another main argument for the Antiquity of Indulgences they fetch out of 2. *Cor.* 2. 10. where S. *Paul* remits a part of the penalty due to an inceſtuous Perſon whom he had formerly puniſhed, ſaving: *To whom you forgave any thing, I forgive alſo: for if I forgive any thing, to whom I forgave it, for your ſakes forgave I it in the perſon of Chriſt.*

From theſe latter words, *in the perſon of Chriſt*, they pretend to infer that the practice of Indulgences now uſed in the Roman Chur h had its beginning from Chriſt, and that S. *Paul* did practiſe it in the occaſion now mentioned by autority

tority received from Christ. This Argument *Suarez* proposes in the above mentioned second Section, *num.* 3. but from the following fourth Number to the 11. he doth most vigorously prove the inefficaciousness of that argument. That the remission given by S. *Paul* to that incestuous man, did only relate to an exterior penalty due by course or Canon of Ecclesiastical Government, not to penalties of the other life depending from Divine Justice, that the words *in the person of Christ* only proves it to be an act of Jurisdiction, or power received from Christ, which may be sufficiently verified by a remission of an exterior temporal penalty due by the common course of Ecclesiastical human power: and finally concludes that there is no warrantable history or testimony extant, by which it may be convinced, that the practise of Indulgences now used in the Roman Church was known before the times of *Gregory* the great, of whom he says is reported, that he gave a Plenary Indulgence: *tho even of this*, says *Suarez*, *I find no written History, but a public report in* Rome, *and other places.*

And finally, what *Suarez* says with resolution, is only that this practise is now in use in the Church, so as they are reputed heretics who reprehend such a custome, and it is impossible that the Universal Church should err herein; for it were, says he, an intolerable moral error in practise. If the Universal Church, indeed, did practise now, and always from the beginning and in all places this custom, according to the rules of Apostolic lawful Tradition delivered by *Lyrinensis* and S. *Augustin*, l. 4. *de Baptismo, cap.* 24.

we

we would look upon this argument as of force. But *Suarez* himſelf doth acknowledg and confeſs, that this practiſe is neither ſo ancient nor Univerſal. And therefore it may not be taken for Apoſtolic tradition, but ranked among the modern Inſtitutions of the preſent Romiſh Church, to ſtand or fall with the autority of it; which we have ſufficiently proved not to be infallible. And by this (Reader) you may ſee, how raſhly Mr. *I.S.* ſays I did moſt falſly aver, that *Suarez* is not ſo certain, whether the power of abſolving given to the Church did extend to the profuſe grant of Indulgences practiſed at preſent by the Roman Church. Let the Learned Reader reflect upon *Suarez* his diſcourſe upon this ſubject in the place forementioned, and he ſhall find how farr he is from any certainty that this doctrine is grounded upon Scripture and primitive Antiquity, but ſhall find that he only believes it, as *Scotus* did that of Tranſubſtantiation, *Non propter rationes quæ non cogunt*, not in force of arguments alledged for it, which are not convincing, but for the autority of his Church.

And mark, Reader, that ſo great men as *Cajetan* and *Suarez*, being employed by public autority in defending this doctrine, after beſtowing all their Learning, and no ſmall labor in procuring to eſtabliſh it, we find them confeſs they have nothing to ſay ſeriouſly for it, but what the Collier for his Faith, *viz.* that he believed as the Church believes. And here alſo they miſtake the true notion of the Church and autority of it; a miſtake, in truth, more tole-

rable in a Collier, then in men of the Learning and repute of *Cajetan* and *Suarez*. But such is the condition of their cause, that it could not be defended better; and such was their engagement, that they must defend it by right or wrong. I conceive my Antagonist complaining that I have neglected him in this Chapter, and I confess freely I delight more in dealing with people of that Learning and ingenuity I see in *Cajetan* and *Suarez*, then with Mr. *I. S.* but being we are debtors to all, I will give a turn to him also upon this subject, and it will be in the next Chapter.

CHAP.

CHAP. XXIX.

The unhappy ſucceſs of Mr. I. S. his great boaſt of skill in Hiſtory, touching the Antiquity of Indulgences diſcovered.

IN the 90th page of my former Diſcourſe, ſpeaking of the Antiquity of Indulgences, I mentioned, that the firſt notice I had of the grants of them, after the manner now uſed, is that of *Gregory* the VII. given to thoſe of his party who would fight againſt the Emperor *Henry* III. (by error of the Printer IV.) in the year 1084. which *Baronius* relates from his Penitentiary, in which was promiſed remiſſion of all their ſins, to ſuch as would venture their lives in that holy War, for which I quoted *Baronius* his Annals upon the foreſaid year 1084. *num.* 15. Here Mr. *I. S.* enters in triumph, and declares, that if I have no more skill in Divinity, or moral Theology, then I ſeem to have in Hiſtory, I am but a freſh-water Scholar: as for Controverſie, ſaies he, my Treatiſe ſhews well what I know of it. Be it ſo Sir, let me have truth on my ſide, as I hope will appear by this Treatiſe, and make you much of your skill: in the mean while let us examine, how much it is in the preſent point of Hiſtory wherein you pretend to be moſt Magiſterial. Firſt, you miſtake moſt abſurdly the ſtate of the Queſtion, as is uſual with you, and

where I ſpeak of Indulgences *given by* Gregory *the Seventh, to thoſe of his party who would fight againſt the Emperor* Henry *the Third*, you report ſuch Indulgences to be given by the ſaid *Gregory* to *Henry*, to encourage him and the Chriſtians to war againſt the *Saracens*. Whoever did read the Hiſtory of that *Gregory*, and his fierce perſecution of the ſaid Emperor to the end of his life, even as his own Hiſtorians, *Platina* and *Baronius* more biaſſed to him, do report; will more eaſily believe, that *Gregory* ſhould favor the *Turk* againſt *Henry*, then uphold *Henry* againſt any Adverſary. If ever you had any tincture of the Hiſtory of Pope *Hildebrand* or *Gregory* the Seventh, how could you fall into ſo ridiculous an equivocation, as to conceive him granting Indulgences in favor of the Emperor *Henry* III. If you did read my Diſcourſe ſpeaking expreſly of an Indulgence granted to thoſe that would fight again the Emperor, how come you to pervert the narrative ſo abſurdly, as if I ſhould have ſpoken of an Indulgence given in favor of that Emperor.

You ſay that the Indulgence I ſpeak of, nor any other to any ſuch purpoſe, was not granted by *Gregory* the Seventh, but by *Urban* the Second. Read the place I quoted of *Baronius* upon the year 1084. *numb.* 15, there you ſhall find *Gregory* the Seventh employing *Anſelm* Biſhop of *Luca*, to publiſh Indulgences for all thoſe that would fight in his quarrel againſt the Emperor *Henry* the Third. And continuing your ſtrange equivocations you ſpeak of Indulgences given by *Urban* the Second to the ſame *Henry* the Third,

Third, but it was not to him he gave them, but to *Alexius* Emperor of *Conſtantinople*, as *Baronius* relates at the year 1095. *numb.* 3. You ſpeak of Indulgences granted by *Leo* the Third, *anno* 847. but it was not *Leo* the Third, but *Leo* the Fourth that reigned then, and when *Suarez* finds not him, nor any other, giving Indulgences of ſo ancient date, ſure I am, you never found them upon any warrantable account.

To one notice of Indulgences I will help you out of *Baronius*, preceding that I mentioned of *Gregory* the Seventh, given to them that would fight againſt the Emperor *Henry* the Third, in the ſame year 1084. which I allow you to take for the genuine origin of your preſent practice of Indulgences, given by profane Cardinals Creatures of Pope, *Guibert* called *Clement* the Third Competitor of *Gregory* the Seventh; of which kind of Cardinals *Baronius* in the foreſaid year, *numb.* 9. giveth this account, *Erant enim cives Romani Uxorati, ſive Concubinarii, barbati & Mitrati, peregrinis oratoribus, præcipue vero multitudini ruſticanæ Longobardorum mentientes, aſſerentes ſe Cardinales Presbyteros eſſe, quique oblationibus receptis Indulgentiam & remiſſionem omnium peccatorum uſu nefario impudenter præſtabant: hi & occaſione cuſtodiendæ Eccleſiæ conſurgentes intempeſtæ noctis ſilentio intra & citra eandem Eccleſiam impunè homicidia, rapinas, varia ſtupra & diverſa latrocinia exercebant.* "There were, ſaies he, Ro-"man Citizens, either married or retaining Con-"cubines, ſhaven and wearing Mitres, impoſing "upon forreign Embaſſadors, but eſpecially up-"on the rude multitude of *Longobards*, that they

 "were

" were Presbyter Cardinals, and who receiving " offerings did impudently bestow Indulgences " and remission of all sins: these under pretext of " defending the Church, rising in the deep si- " lence of the night, did commit within and " about the Church, without hindrance, horrible " murders, robberies, and diverse sorts of whore- " doms and luxuries. Who were better Popes or better men, *Guibert* and his Cardinals, or *Hildebrand* and his, as I do not know, so I will not dispute: but conclude, that such Indulgences as these were given in *Rome*, by relation of their own hired Historian; and let the Reader see how unhappy Mr. *I. S.* has bin in his pretended triumph over me touching this point of History.

CHAP.

CHAP. XXX.

Of the ſtrange and abſurd terms uſed in the grants of Indulgences, and the immoderate profuſeneſs wherewith, and ſlight cauſes for which they are granted.

TRuly if we do conſider the abſurd language uſed in the trade of Indulgences, and the vaſt boundleſs profuſeneſs in the grant of them for very ſlight cauſes, of all which their moſt learned Defenders do confeſs not to be able to give a rational account, we may with ſome grounds ſuſpect, that ſome ſuch Lay-cardinals mentioned in the precedent Chapter out of *Baronius*, granting Indulgences in *Rome*, ſhould have bin the Authors and Inventors of the preſent practice of Indulgences, and terms of it uſed in the Roman Church.

Firſt they divide Indulgences into *total* and *partial*. A total Indulgence is a full remiſſion of all the temporal pains due to the mans ſins committed. A partial Indulgence is a remiſſion of a part of the penalties, according to the will of the perſon granting it. A *total Indulgence* is ſubdivided again into *plena*, *plenior & pleniſſima*, a plenary or full, more full, and moſt full. Here the wits of the Learned are ſtrained to find ſenſe in theſe words, how one Indulgence that is plenary can be capable of theſe degrees of increaſe in regard of the ſame perſon. If by any plenary Indul-

Indulgence, he has a total remiſſion of all the penalties due to his ſins, how can he have a more total or full remiſſion of them? *Suarez*, *diſp.* 1. *De effectu Indulgent. Sect.* 4. finding no ground for theſe degrees, would fain give ſome ſenſe to them by a parity of the Virgin *Mary*, full of grace by the coming of the Angel, more full by the coming of her Son, and moſt full in her death: but finding himſelf weary of ſuch bare conjectures, reſolves that according to the preſent ſtate there is no ſubſtantial difference, as to the effect in thoſe gradations of plenary Indulgences, whatſoever was the meaning of thoſe terms with the firſt Authors of them, whereof at preſent there is no clear knowledg, and relates *Sotus* ſaying, that Preachers of Indulgences have introduced thoſe gradations by way of exaggeration.

Partial Indulgences are likewiſe ſubdivided into *quadragena*, *ſeptena*, *carena*, and the like. *Quadragena* they call an Indulgence of forty daies, *ſeptena*, of ſeven years, *carena*, compoſed of both the former, containing ſeven years and forty daies. And now enters a very perplex difficulty that turns the brains of their ableſt Divines, what to underſtand by theſe years and daies of remiſſion, whether ſo many years and daies of the pains of Purgatory to be remitted, as *Viguerius* did conceive, or ſo much time of penance enjoined by Canons for ſins: and tho this latter be the more received and common opinion, and approved by *Suarez* in the place now mentioned, yet he finds ſo many difficulties for a congruous ſenſe of ſo many thouſand years allowed by

by Indulgences, ſo little conſiſtence in reaſons alledged by ſeveral Authors, that he reſolves, its a matter obſcure and unknown to us, and that we muſt reſt upon the judgment of the Church which knows the meaning of thoſe meaſures, concluding thus, *Breviter vero aſſero, de re nobis incertâ Authores hos diſputare, Eccleſiam vero uti illa menſurâ quæ ſibi nota eſt.* I ſay briefly, that theſe Authors do quarrel about a thing unknown to us, and that the Church uſes herein that meaſure which is known to it ſelf, remitting thoſe pains of Purgatory, which may be proportionable to the penalties of this life enjoined by Canons; and ſo leaves us as wiſe as we were before, for underſtanding what ſenſe ſo many thouſands of years can have, whether relating to the pains of Purgatory, or to penalties enjoined by Canons. But this Language is uſed and received in the Roman Church, and therefore we muſt ſtand to it, let it mean what it will, be it ſenſe or nonſenſe; and that's all the account that *Suarez* can give us of it after the trial of his own wit, and examining the diſcourſes of others, being to ſpeak in earneſt.

Now to the cauſe of giving Indulgences, Mr. *I. S.* gives us occaſion to ſay ſomthing, ſince he boaſts, that Indulgences are not granted ſo ſlightly as Proteſtant Miniſters would make their flock believe. Its true that *Cajetan* teaches, *Opuſc. de Indulgent. cap.* 8. that great Indulgences ought not to be given for ſmall cauſes, and that there ought to be a proportion betwixt the quality of the Indulgence, and the work performed to obtain it. But how can this conſiſt with what

Cajetan

Cajetan tells there? that a plenary Indulgence is given to every one that ſtands in the Yard of St. *Peters* Church, when the Pope gives his bleſſing to the people there on *Eaſter* day. Here he recurs to a myſtery, that tho to ſtand in that place be of its own nature of no great conſideration, yet relating to the purpoſe of repreſenting the Members of the Church united under one head, its of great weight, and proportioned to the Indulgence received. But what myſtery ſhall we find to render decent that famous Indulgence granted by *Innocent* III. to all ſuch as would marry public Harlots? as *Spondanus* relates in the year 1198.

Who would not think that ſo many loud and learned cries made againſt the abuſes of Indulgences in the Roman Church for more then a hundred years, and the ſcandal and contemt of them grown among the ſober and judicious men even of their own party, would not be a means to moderate at leaſt the boundleſs profuſeneſs of thoſe grants, feeding continually the hopes of ſinners for a remiſſion of all their crimes, and encouraging them to perſevere in their wicked waies? But that's the unhappineſs of that Church, and the diſmal ſymptom of a diſeaſe being mortal, that it grows worſe with remedies, and hates a cure. Setting aſide numberleſs inſtances of their moſt abſurd prodigalities in this kind, whereof many Books are repleniſh'd, I will only ſet down here a Copy of Indulgences granted by the preſent Pope *Clement* the Tenth, upon the occaſion of Canonizing certain new Saints of late, in which you may ſee a full *Idea* of the Romiſh corruptions in this kind.

Formula

Formula Indulgentiarum cum quibus S. D. N. *Clemens* Papa X. Coronas, Roſaria, Cruces, ſacraſque Imagines, & numiſmata Medallias vulgo nuncupata benedicit, per occaſionem Canonizationis SS. Confeſſorum *Cajetani*, *Franciſci Borgiæ*, *Philippi Benitii*, *Ludovici Bertrandi*, & *Sanctæ Roſæ* Virginis *Peruanæ*.

QUicunque ſaltem ſemel in hebdomada Coronam Domini, vel Beatiſſimæ Virginis, aut Roſarium, ejuſve tertiam partem, aut Officium divinum vel parvum Beatiſſimæ Virginis, vel defunctorum, vel ſeptem Pſalmos pœnitentiales, vel graduales recitare, aut detentos in carcere viſitare, aut pauperibus ſubvenire, aut ſaltem horæ quadrante mentali orationi vacare conſueverit, ſi confeſſus Sacerdoti ab Ordinario approbato ſanctiſſimum Euchariſtiæ Sacramentum ſumſerit in quolibet ex diebus infra ſcriptis, piaſque ad Deum preces fuderit pro hæreſium extirpatione, fideique Catholicæ propagatione, aliiſque ſanctæ Eccleſiæ neceſſitatibus, plenariam ſuorum peccatorum Indulgentiam conſequetur: nimirum die Feſto Nativitatis Domini noſtri Jeſu Chriſti, Circumciſionis, Epiphaniæ, Reſurrectionis, Aſcenſionis, Pentecoſtes, Sanctiſsimæ Trinitatis, Corporis Chriſti, & die Conceptionis, Nativitatis, Præſentationis, Viſitationis, Annunciationis, Purificationis, & Aſſumtionis beatiſſimæ Virginis, tum Nativitatis Sancti Johannis Baptiſtæ, Sanctorum modo Canonizatorum, omnium Sanctorum, dedicationis propriæ Eccleſiæ & ejuſdem Patroni vel tituli.

Quiſquis in vigilia cujuſlibet iſtorum ſanctorum jejunaverit, & confeſſus in ipſius Feſto Sanctiſſimum Eucha-

Eucharistiæ Sacramentum sumserit, oraveritque Deum, ut supra dictum est, toties Indulgentiam plenariam consequetur. Quicunque Missam celebrarit, vel confessus, & sacrâ Communione refectus interfuerit Missæ ad Altare, in quo Imago aut corpus aut reliquiæ cujuslibet prædictorum quinque Sanctorum asservantur, pieque Deum oraverint, ut dictum est, die uno quem voluerit cujuslibet Mensis plenariam Indulgentiam lucretur.

Quisquis vero pœnitens peccata commissa emendare firmiter proposuerit, & eadem die visitaverit septem Ecclesias quaslibet, & ubi tot Ecclesiæ non reperiuntur, quotquot ibi sint, & si unica tantum Ecclesia sit in loco, omnia ipsius altaria, & pro hæresium extirpatione, &c. pie Deum oraverit semel in anno, fruatur Indulgentiis concessis septem urbis Ecclesias visitantibus.

Quicunque devotè cogitaverit de aliquo sanctissima passionis D. N. Jesu Christi mysterio, & in ejusdem passionis honorem septies terram deosculatus fuerit eo die, lucretur Indulgentias concessas ascendentibus Romæ *per scalam sanctam; hoc autem semel in singulis annis.*

Quisquis prædictorum quinque sanctorum imitatione vel peccata sua vere detestabitur, cum firmo proposito non peccandi de cetero, vel actum aliquem virtutis exercebit, toties lucretur Indulgentiam septem annorum & totidem quadragena.

Quisquis leget aliquod libri caput de vitâ eorundem Sanctorum, aut invisitet eorum altare, vel imaginem venerabitur, & oraverit pro felici statu Sanctæ matris Ecclesiæ peccatorumque conversione, singulis vicibus percipiet Indulgentiam centum dierum.

Eandem pariter consequatur qui aliquid pauperibus

bus tribuet, vel eoſdem inſtruet, aut per alios inſtrui curabit in iis quæ pertinent ad fidem bonoſque mores.

Quiſquis in Sanctiſſimæ Euchariſtiæ cultu vel Beatiſſimæ Virginis ſe exercebit, meditans illius myſterii dignitatem, quantaque ex eo ad nos beneficia manant, aut commiſerans ejuſdem Beatæ Virginis dolores, quibus in paſſione & morte filii affecta fuit, vel alia qualibet ratione Sanctiſſimum Sacramentum venerabitur, & pro neceſſitatibus Eccleſiæ orabit; toties Indulgentiam centum dierum conſequatur.

Quilibet in urbe commorans, vel ab ea ultra viginti milliaria non abſens, ſi legitimè impeditus non interfuerit Benedictioni quæ Romanus Pontifex in Feſto Paſchatis, & Aſcenſionis ſolemniter benedicere conſuevit; confeſſus autem Sacroſancta Communione reficiatur, & pias ad Deum preces pro hæreſium extirpatione, &c. fuderit, Indulgentiis fruatur quibus præſentes fruuntur; eadem vero ſi adimpleverint longius ab urbe diſtantes, eaſdem Indulgentias etiamſi legitime non impediti conſequantur.

Omnes ſupradictæ Indulgentiæ fidelibus defunctis applicari poſſunt per modum ſuffragii.

Pro iiſdem percipiendis ſatis eſt privatim habere apud ſe aliquam coronam vel crucem, &c. cum prædictis Indulgentiis à Sanctitate ſuâ benedictam, & quæ ſuperius præſcripta ſint adimplere, licet illa etiam alio nomine impleri forte debuerint.

Quiſquis in articulo mortis ſe totum Deo commendans prædictos Sanctos vel ex iis unum invocarit, ore, ſi potuerit, ſin minus ſaltem corde, confeſſus ſacraque Communione refectus ſi potuerit, aliòquin ſaltem contritus, plenariam omnium peccatorum Indulgentiam conſequetur.

In distribuendis hujusmodi Coronis, Crucibus, earumque usu, sanctissimus servari jubet decretum. Fel. record. Alexandri VII. *editum sub die sexto Februarii* 1657, *nimirùm ut Coronæ, Cruces, Rosaria, Numismata, quæ vulgo Medallia nuncupantur, & sacræ Imagines cum præfatis Indulgentiis benedictæ non transeant personam illorum quibus à sanctitate suâ concessæ sunt, aut quibus ab his primâ vice distribuentur, neque commodari aut precario dari possunt, alioquin Indulgentiis jam concessis, & aliquare ex prædictis deperdita, pro ea subrogari altera nullo modo potest quacunque concessione, aut privilegio in contrarium non obstante,*

Prohibet Sanctitas sua hanc Indulgentiam imprimi extra Urbem.

MICHAEL ANGELUS RICCIUS
Secret.

Romæ *ex Typographia Rev. Cameræ Apost.* 1671.

Thus Englished.

A Form of Indulgences, wherewith our holy Father Pope Clement X. *did bless Crowns, Rosaries, Crosses, sacred Images and Medals, by occasion of Canonizing the holy Confessors,* Cajetan, Francis Borgia, Philippus Benitius, Lewis Bertrand, *and* Sancta Rosa, *a Peruvian Virgin.*

Whosoever shall accustom, at least once a week, to say the Crown of our Lord, or of the Blessed Virgin, or her Rosary, or the third part of it,

of it, or the Divine Office, or the little Office of the Bleſſed Virgin, or of the Dead, or the ſeven Penitential Pſalms, or the Gradual Pſalms, or to viſit Priſoners, or relieve the Poor, or ſpend at leaſt a quarter of an hour in mental praier; if he confeſſes to a Prieſt approved by the Ordinary, and receive the holy Communion in any of the daies below mentioned, and ſhall pray to God for extirpation of Hereſies, the Propagation of Catholic Faith, and for other neceſſities of the Roman Church, ſhall obtain a Plenary Indulgence of all his ſins; *viz.* in the day of the Nativity of our Lord Jeſus Chriſt, his Circumciſion, Epiphany, Reſurrection, and Aſcenſion, the day of Pentecoſt, holy Trinity, and *Corpus Chriſti*; and the day of the Conception, Nativity, Preſentation, Viſitation, Annunciation, Purification and Aſſumption of the bleſſed Virgin; the day of the Nativity of S. *John Baptiſt*, of the holy Apoſtles *Peter* and *Paul*, of the five Saints now canonized, of all Saints, of the Dedication of his proper Church, and of the Patron or Title of it.

Whoſoever ſhall confeſs and receive in the Vigil of any of the foreſaid Saints, and ſhall pray to God as aforeſaid, ſhall obtain Plenary Indulgence as often as he doth it.

Whoſoever ſhall ſay Maſs, or having confeſſed and received, ſhall hear Maſs at an Altar, in which the Image, or Body, or Relique of any of the foreſaid five Saints are kept, and ſhall pray to God, as aforeſaid, in any one day which he pleaſes of every Moneth, gains a Plenary Indulgence.

Whosoever, being truly penitent, will propose firmly to forsake his sins committed, and in the same day will visit any seven Churches, or, where so many Churches are not to be found, shall visit those that be; and if there be but one Church in the place, shall visit all the Altars of it, and pray to God for the extirpation of Heresies once a year, shall enjoy the Indulgences allowed to such as visit the seven Churches at *Rome*.

Whosoever shall think devoutly of any Mystery of the Passion of our Saviour, and in honor of the said Passion shall kiss seven times the ground, will in that day obtain the Indulgences allowed to such as go up the holy Stairs in *Rome*; but this once in every year.

Whosoever in imitation of the foresaid five Saints, either shall truly detest his sins with a firm purpose of sinning no more, or shall exercise some act of Virtue, shall so many times obtain an Indulgence of seven years, and so many quadragena's or forty daies Indulgence.

Whosoever shall read any Chapter of the life of the said Saints, or shall visit their Altar, or worship their Image, and pray for the happy state of our holy Mother the Church, and for the Conversion of sinners, shall at every time obtain Indulgence of 100. daies.

The same Indulgence shall any obtain who will give an Alms to the Poor, or shall instruct them by himself or by another in things belonging to Faith and good manners.

Whosoever shall exercise himself in the worship of the holy Eucharist, or of the blessed Virgin,

Virgin, meditating upon the dignity of that myſtery, and the benefits redounding from it to us, or commiſerating the griefs of the ſaid bleſſed Virgin wherewith ſhe was poſſeſſed at the Paſſion and Death of her Son, or in any other manner ſhall reverence the bleſſed Sacrament, and pray for the neceſſity of the Church, ſhall obtain Indulgence of 100 daies as often as he doth it.

Any dwelling in *Rome*, or not diſtant from it above twenty miles, if he hath a lawful impediment not to be preſent at the ſolemn bleſſing, which the Roman Pope is wont to give in the Feſtivity of Eaſter and Aſcenſion, but ſhall confeſs and receive, and pray for the extirpation of Hereſies, *&c.* ſhall enjoy the Indulgences which the people preſent will enjoy; but ſuch as are further diſtant from *Rome*, ſhall enjoy the ſame Indulgences performing the ſaid duties, tho they have no lawful impediment for abſence.

All the Indulgences aforeſaid may be applied to the faithful deceaſed by way of Suffrages.

For to gain the ſaid Indulgences it is enough to have privately with you any Crown or Croſs, &c. bleſſed by his Holineſs with the foreſaid Indulgences, and to fulfill the duties before mentioned, even tho happily you may be obliged to perform them upon another account.

Whoſoever in the point of death commending himſelf to God, ſhall invoke the foreſaid Saints, or any of them with his mouth, if he can, having confeſſed and received the Communion, if he may; otherwiſe having at leaſt contrition, ſhall obtain a plenary Indulgence of all his ſins.

In the distribution of the said Crowns, Crosses, *&c.* and in the use of them, his Holiness commands to observe the Decree of *Alexander* VII. issued the 6. day of *February* 1657. *viz.* that Crowns, Crosses, Rosaries, Medals, and sacred Images blessed with the foresaid Indulgences, may not pass the persons of those to whom his Holiness gave them, or such as from them received those things the first time, and that they may not be lent or be bestowed; otherwise to lose the Indulgences: and any of them being lost, no other may be subrogated for it by any means, notwithstanding any allowance or privileg to the contrary.

His Holiness prohibits this form of Indulgences to be printed out of *Rome*.

MICHAEL ANGELUS RICCIUS
Secret.

Rome, out of the Print of the Reverend Apostolical Chamber. 1671.

I leave the judicious Reader to gloss upon this grant and the profuseness of it, whether it be a rare or difficult thing to gain a plenary Indulgence where grants of this kind are frequent. They will tell us it will promote Piety to have such encouragement to Penitence praiers and deeds of Charity. But let them consider whether it may not rather be an occasion of continuing in vices, and a wicked life, if by a verbal Confession and an imperfect kind of contrition, or displeasure with sins for penalties following them, apt

apt to be conceived by the moſt wicked livers, a ſecurity is given of remiſſion of all ſins, tho never ſo grievous and repeated, and of the eternal pains due to them: and likewiſe all the temporal penalties following them, are remitted by a plenary Indulgence, ſo eaſy to be obtained as we have ſeen. Who will not perceive that encouragement is given hereby to perſevere in vices, whatſoever other purpoſes they may have who grant them? And if this be well conſidered, Mr. *I. S.* will ceaſe to admire, that Proteſtant Doctors ſhould accuſe the Roman Church of facilitating by theſe means the way to ſinning.

CHAP.

CHAP. XXXI.

The disnal unhappiness of the Romish people in having their Liturgy in a Tongue unknown to them.

EX ore tuo te judico serve nequam, thus begins Mr. *I. S.* his answer to my discourse upon this subject, wherein I lamented the misery of the Romish People, in having their Liturgy in a tongue unknown to them; and thus also shall my reply to him begin, which certainly will be to put the Saddle on the right Horse. What is it Sr that I have said which may be a judgment against my self in this case? That the purpose of nature by speaking is to communicate the sense of him that speaks to the hearer, which cannot be obtained if the hearer perceives not the meaning of the words he speaks. This say you proves against my self; for in the Liturgy or public Service of the Church we speak to God, and not to the Congregation, and God can understand us, tho we do not our selves. But stay Sr, is not the Liturgy, or public Service of the Church as well with you, as with us, composed of an exchange of speech betwixt God and his People, they speaking to him in Praiers and Thanksgivings, he speaking to them by the Lessons of sacred Scripture, by the Epistles, Gospels and Psalms? Is it not necessary for both these purposes

poſes, that the People ſhould underſtand what they ſay to God by Prayer, and what he ſays to them by Exhortation? And for the firſt, wherein you think your pretenſion to be obtained, for praying, I ſay; is not Praier a rational and voluntary Elevation of the mind, helped by the expreſſions and ſenſe of the Praier read or ſaid? Is not this elevation of the mind mainly advanced by underſtanding the word of the Praier read or ſaid? whoever heard a Pſalm ſung with ſolemn Muſic, may well tell how different a feeling and elevation of mind he hath when he ſees or knows the words ſung and the meaning of them, then when he hears the ſame Pſalm without underſtanding the words or ſenſe of them.

Your compariſon of a Polander preſenting a Petition in Engliſh to the King of *England*, which himſelf doth not underſtand, doth aggravate your crime, and publiſh the miſery of the People abuſed by you. Would not that Polander wiſh to know the Engliſh tongue for acting in his own cauſe, and to be ſure he was not abuſed by a Notary, who poſſibly might have framed a Petition for him to the King for hanging his Father or Mother for Traitors. If the King did underſtand the Poliſh Language as well as the Engliſh, were it not a madneſs in the ſaid Polander to have his Petition penn'd in a Tongue he doth not underſtand with the foreſaid diſadvantages, being able to do it in his own Tongue with the contrary advantages? What madneſs then is it in your People to frame their Praiers in a Tongue unknown to them, to ſpeak like Parrots, without feeling or knowing what

what they ſay, and expoſed to the danger of being abuſed by a knave, teaching them, or reading before them blaſphemous words, in which they are to join with him b their *Amen?* And in caſe the Praier be good that is read before them, what proportion can it have with elevating the minds of the People to a conjunction in ſenſe with the Miniſter, if they do not underſtand what he ſays? And thus ill it go's with you, even for the act of praying in your Liturgy, which you allow to be an elevation of the mind to God. Even in this point I have your own judgement againſt you, and ſo may return your text upon you, ſaying, *Ex ore tuo te judico ſerve nequam.*

But what of the ſecond part of the Liturgy above mentioned, containing a ſpeech of God to the People by the Epiſtles, Goſpels, Pſalms, and other ſacred Lectures directed to the Spiritual direction and food of their Souls? can this end be compaſſed without ſenſe and feeling in the People of what is ſaid to them? You confeſs that S. *Paul* 1. *Cor.* 14. prohibits preaching to the People in a Tongue unknown to them: and are not thoſe ſacred Lectures a kind of preaching, exhortation, and inſtruction of the People, and the beſt that can be, as proceeding immediatly from God himſelf? Then you act againſt the Apoſtles order, by your own confeſſion, propoſing ſuch exhortations to the People in a Tongue unknown to them, and ſo your text returns upon you here in full meaſure, *Ex ore tuo te judico ſerve nequam.* It is a diſcredit to a cauſe ſo clear to make more delay upon

upon it: but let the World cry againſt the tyranny you uſe this way with Souls in depriving them of their Spiritual food. What you ſay of ſubmitting your judgment herein to the Church, is idle and abſurd, when our preſent buſineſs is to rebuke the abuſes and corruptions of your Church, the cauſes of our diſlike of it.

CHAP.

CHAP. XXXXII.

The cruelty of the Roman Church in prohibiting the reading of Scripture to the people, and their common pretence of Sects and Diviſions ariſing among Proteſtants refuted.

FRom the page 101. of my former Diſcourſe, I declared the cruelty uſed with the faithful people in prohibiting them the reading of Scripture, which is the food of their Souls; how contrary that is to the doctrine of Scripture it ſelf, often inviting us to the reading of it, and to the doctrine and practice of the Fathers, and people of the Primitive Church.

To all which Mr. *I. S.* replies, that the fruit we have in the Proteſtant Church of permitting the people to read the Bible, is the variety of Sects ſprung from the reading of it. But this you may tell better to others, then to me that know how matters go on both ſides, and am certain that there are more diviſions in ſeveral Societies of your Communion both in Doctrine and in Ceremonies, then in the Proteſtant Church. He that knows the differences of opinions betwixt Jeſuiſts and Dominicans, each one condemning the other of hereſie, and doctrines deſtructive of good life, and of the merits of Chriſt, and the great difference in Rites and Ceremonies uſed among them, will clearly ſee they differ more in all

in all the one from the other, then the Orthodox Protestants do from any other Congregation of Christians in the Reformed Church. Their differences are not in matters so fundamental and necessary to Salvation and a good Life, as those of the dissenting Romish Societies. Their censures of one another are not so heavy; yea the very stating of their Questions on both sides do declare so much; both supposing, they are touching things indifferent; the Dissenters or Non-conformists, pretending that the points in Debate, being only Ceremonial and indifferent, not essential to Salvation or good life, ought not to be forced upon them: The Orthodox alledging that very thing to render Dissenters criminal, that the things ordered being of their own nature indifferent, and not opposite to Gods Law, there is a necessity upon them of obeying lawful Autority ordering such matters.

So much we may say in relation to Rites and Ceremonies, that there is not near so great a diversity in them used by Orthodox Protestants, and other Congregations dissenting; as there is in the Ceremonies and Rites used in Colledges of Jesuites, and Convents of Dominicans, Carmelites, Franciscans, Carthusians, and other very many Societies differing both in Habit, Diet, Rites and Ceremonies one from the other. All these differences both of Doctrine and Rites the Pope can wink at, provided they agree in paying obedience to him, and advancing his quarrel. The great Union required by the Church of *England* makes meaner dissentions appear more sensible, and greater would the Dissentions and Er-

rors be, if the light of holy Scriptures were removed; for St. *Hierome* ſaith, that infinite evils do ariſe from ignorance of Scripture: from hence, ſaith he, moſt part of Hereſies have come; and ſo they are of their own nature, and well uſed not a cauſe of Diſſentions and Errors, but a cure of them. And therefore the Roman Church being reſolved not to be cured of her corruptions, decreed the Scriptures to be removed from the eies of the people; as appears by the Council of Biſhops mentioned by Dr. *Stillingfleet*, and by other grave Writers, of whoſe Autority you doubt. And what need we the Autority of that Council for a thing that we ſee with our eies, and ordered by the Council of *Trent*, by *Pius* IV. *Clement* the VIII. and *Alexander* the VII. in the places alledged in the page 100. of my former Diſcourſe.

CHAP.

CHAP. XXXIII.

Mr. I S. his Engagement, touching the Immaculate Conception of the Virgin Mary, *and the practice of Confession confuted.*

FOR inſtance of the cruelty of the Romiſh Church, in preſſing upon the belief of the faithful things uncertain and repugnant to their judgment, I made a brief mention of the opinion about the Immaculate Conception of the Virgin *Mary*; how they make people ſwear to defend it, and debar from offices and preferment ſuch as will not take ſuch oaths. And Mr. *I. S.* muſt enter into a formal diſpute upon the point. The teſtimony of S. *Paul* (ſaying, *Rom.* v. that *all men ſinned in Adam*, and conſequently the Virgin *Mary* with the reſt) he values nothing. *It is a general rule*, ſaies he, *capable of exception*; but gives us no teſtimony to prove the Virgin was excepted from that rule. He admits that Chriſt was Univerſal Redeemer, and died for all men, but thinks it not a conſequence that the Virgin ſhould have bin redeemed, or drawn, but only preſerved from ſin, and ſo the conſequence of St. *Paul* was not legal, ſaying, 2 *Cor.* v. 14. *If one died for all, then were all dead*; or if if it be legal, ſure the Virgin was dead by Original ſin as the reſt, or elſe all were not dead.

You ſay it is not unlawful in a community to require

require certain conditions from such as will be members of it, and so may require of them engagement to defend the Immaculate Conception of the Virgin *Mary*. To demand conditions not including a disturbance of conscience, nor occasioning dissimilations may be lawful; not so to require conditions contrary to a mans conscience and judgment, which was our case. You say the Oath of Supremacy, in opinion of *Papists*, is an heresie, why then is it required from me? I answer, it is only folly or malice can make it appear such, as I have declared in the 18. Chapter, and the Law is not to be regulated by such passions.

I gave likewise a short touch to the cruelty used with consciences in the practice of Confession, as well in the manner of its exercise, as the frequent reservation of cases. And here Mr. *I.S.* must enter again into the deep of the dispute, whether Confession ought to be admitted, which was not the case; in as much as the Church of *England* doth not only admit, but commend and enjoin the practice of Confession in necessary occasions, tho not the unnecessary and pernicious superstructures of the Roman Church, touching the mode prescribed, and the reservation of cases, occasioning lamentable perplexities, and desperate melancholies of Souls, whereof I could declare miserable instances, if certain due considerations did not make me supersede enlarging upon this kind of matter.

Only I will reflect upon a new addition of rigor brought in by Mr. *I.S.* of which he will have St. *Augustin* to be Author, that the quality of the sin, the place, time, continuance, and diversity of persons

persons must be specified. This makes me doubt and wonder what kind of person my Antagonist is, whether ever he was bred among learned men of the Roman Church, or did read their Books; for certainly any of them that has but the least tincture of moral Theology, will think strange of this paradox, That the place and time of sins are to be declared, as also the diversity of persons, being of the same kind or species. But of these kind of lapses Mr. *I. S.* his Theology makes no scruple; if he were better acquainted with the practice of Doctors in the Roman Church, he would not fetch up doctrines of Fathers opposite to the present practice of that Church. If he did but sit certain hours of the day from St. *Lukes* to *May-day*, or thereabouts, in the Halls of Divinity of the Colledges of *Palentia* and *Tudela*, where he saies no Divinity was ever taught, he would learn, that it is not the duty of a Penitent to specifie in his Confession the time, place and diversity of persons, wherein and wherewith his sins were committed; and they would tell him, that if St. *Augustin* said the contrary, it was one of his errors, and a doctrine now out of date. But Mr. *I. S.* is of a stronger stomach, can swallow by the gross, and cares not so much for chawing or mincing distinctions of doctrines.

CHAP.

CHAP. XXXIV.

A reflection upon the many falsities, impertinences, absurdities, and hallucinations of Mr. I. S. his Book, which may justifie a resolution of not misspending time in returning any further reply to such writings: and a conclusion of the whole Treatise, exhorting him to a consideration of his miserable condition in deceiving himself and others with vanity.

Mr. *I. S.* concludes his Book as he began, and did proceed in it, pouring out a shower of falsities, non sense, impertinences, and hallucinations, of which I will give some testimonies here, whereby the Reader may see, with how much reason I may resolve not to spend precious time in further answering to, or taking notice of such faulty writings. The very first words of his Dedicatory Epistle to the Lord Lieutenant of *Ireland*, contains a heap of the said faults and falsities. He calls his Book *A Vindication of both Churches, which a viper has endeavoured to bite, &c.* he may better call it an affront of both Churches: of the Protestant, for the rude injuries offer'd to her, of the Popish for having no better defense of her cause to exhibit. With what truth or propriety can he say, that I endeavor'd to bite both Churches? As for the Protestant, I gave sufficient testimony of my endeavors to make the world know, that in her is professed

fessed the true Primitive, Catholic, Apostolic Faith, and therefore is the surest way to Salvation; and as for the Roman Church, from which I received the belief of a Christian, if the matter be well considered, I will make good I have not bin a Viper, but a dutiful and truly loving Child, and more dutiful and true then Mr. *I. S.* If a Mother infected with a pestilent canker had two sons, of which the one knowing the remedy would apply it, tho with reluctancy and displeasure of the infected Mother; and the other not to displease his Mother, would feed the sickness with lentitives or soothing, pleasing the Mother, but festering her wound, and hastening her ruine; which of both do you think were the more truly dutiful and loving Child? Certainly the former, who would apply a healing hand to the Mother tho against her will. This is the difference betwixt you and me. I saw that Mother (at whose breast I did suck the belief of a Christian, and therefore cannot chuse but revere and love her as a Mother) sicken of a pestilent canker, I tried to apply some beginnings of a remedy, and finding her impatient of cure, while in her reach, I betook me to a distance whence I might apply the cure, letting her know, that her Innocations proceeding from Ambition and Avarice, are cause of her Pestilent disease, that renders her odious to God and men. She should return therefore to her former innocency and holiness, practiced by St. *Peter* and his Successors for many Ages, which rendred them glorious and venerable to all the world, when their study was not to make Princes of Nephews and Nieces; and of Peasants, Heroes;

roes; pretending to that end to make all mankind tributary to their power and riches; but to purchase heaven for themselves and for others, with a contemt of the earth.

Soon after he saies I should have taught, *That there is no Salvation in the Catholic Church*, without telling where or when I did deliver such a doctrine (as indeed he could not do,) I professing every day my belief in the Catholic Church, and protesting I do, and will live and die in it. If by Catholic Church he means, only the Popish or Roman, its a foul abuse of terms, especially speaking to the Lord Lieutenant of *Ireland*, or to any other of sense in a polemic discourse; and even speaking of the Roman or Popish Church, it is another great piece of untruth, to say, I should have taught that none may be saved in it, as may appear by the second Chapter of this Treatise. Its another wilful or rude mistake whereinto he falls very often, that by *Roman Church* I should understand the Diocess of *Rome*, of which I never took any notice or regard in my discourse, which was of the Roman Church, as opposite to the Reformed, and so containing the whole congregation of men subject to the Pope of *Rome*; and it is to me a wonder, that this great pretender to skill in Controversies, should not know before now, that to be the meaning of the *Roman Church* in Controversies of this kind.

What shall I say of his pitiful spite and envy in his Preface to the Reader, pretending to rob me of those titles my Emploiments gave me so public and known (as appears in the Preface of this

of this Treatiſe) without ſhame to be convinced of palpable untruths? What of his raſhneſs and rudeneſs in fixing for a Theſis or Title to the eighth Chapter of his Book, *That the Proteſtant Church is not the Church of Chriſt, nor any part of it; that they cannot without Blaſphemy alledg Scripture for their Tenets?* Of his profane policy, in accuſing me of indiſcretion in delivering what I knew to be truth, touching the Salvation of Proteſtants when I was on the Romiſh ſide, as mentioned in the fourteenth Chapter? What of his blaſphemous impiety, in ſaying, that *no Text of Scripture tells us, that the Evangeliſts were in the ſtate of Grace when they wrote the Goſpel, nor nothing elſe gives us aſſurance of it?* Nay further againſt the Goſpel it ſelf he pronounceth this horrible Blaſphemy, *That not only we are unſure of the Infallibility of the Goſpel, but that we are aſſured it is not infallible.* And this helliſh conception of his own he muſt father upon the Proteſtant Church, ſaying, its the common doctrine of it, that *it is impoſſible to keep Gods Commandments*: the falſehood of which malicious impoſture I have declared above in the 8th Chapter of this Treatiſe. What of his boldneſs in challenging me and all Proteſtants to anſwer his ridiculous and ſilly Sophiſms, with undertakings that they ſhall never be anſwered, as appears in the eighteenth Chapter touching Tranſubſtantiation, and in the twenty ſixt touching Purgatory, in denying that *Scotus*, *Ocham*, and other Schole-men, ſhould declare Tranſubſtantiation not to be proved out of Scripture, as above declared, chap. 20. As alſo in denying that *Coſterus* ſhould ſay it is the com-

common opinion of Romish Divines, that the Image of God and Christ is to be adored by the worship of *Latria*, as above mentioned, Ch 23.

What of his terrible Hallucination in matter of History touching Indulgences declared in Chapt. 29. appearing in every word ridiculously mistaken, when he pretends to be most magisterial in correcting mistakes of his Adversary? And carrying on constantly to the end this spirit of Untruth, Hallucination, and Impropriety of terms, he concludes his Book with telling me, I know in my conscience the Church of *Rome* is not guilty of the errors I attribute to her for cause of my separation from her. How came you Sr to know the interior state of my conscience? You tell me I know the Popes Supremacy in temporal affairs over Princes was no article of Faith, but a Schole question. That the Popes infallibility was but an opinion of some Divines. As to the Popes Supremacy I have declared above *c.* 25. what little comfort is left to Princes by that distinction of the Popes Supremacy in spirituals from that of his power in temporals, whereas he backs his spiritual power with a temporal to the ruin and depoſing of all Princes and Emperors that resist him. The only case of furious *Hildebrand* with the Emperor *Henry* the 3d, as related by his own most friendly Historians, even *Baronius*, is apt to strike a horror into any human heart, and a terror into Princes and people, if the unspeakable arrogance of the Roman Court should not be bridled.

As for the Popes Infallibility, I have declared above in the 3d Chapter how impertinent your distin-

diſtinction of Pope alone from Pope and his Council together, is, to eſcape the force of my Arguments in the preſent Controverſy. How falſly you ſay I ſhould ſpeak only of the Infallibility of the Pope alone, my Arguments proving he is fallible ſtill, whether alone, or in a Council depending upon him, as that of *Trent*. You tell me I left the Roman Church, becauſe I ſaw the Bible prohibited in it to the People, and the Liturgy performed in an unknown Language. But tho that is a great crime of the Roman Church (as I have declared in the precedent Chapter) it was not the only cauſe; others ſeveral grievous I produced more immediatly touching my own concern and daily practiſe, wherein I could not continue with quiet or ſafety of Conſcience.

You tell me I forſook a Church honored with many Saints, *for the Proteſtant Church, whereof there was never yet any Saint.* If this be true, S. *Peter* and S. *Paul* and the reſt of the Apoſtles were no Saints, for I am certainly perſwaded they were of the Church that I am of: their Doctrine and their Faith and no other being taught in it. But you ſpeak with the vulgar of Proteſtants as condiſtinct from Roman Catholics. Well, and how come you to know that none of them was ever a Saint? Were you in the hearts of all, or did you ſit in the Tribunal of God, to know what degree of grace they had in his Soveraign inſcrutable judgement? What is raſhneſs if this be not? But you have titular Saints who have purchaſed that calling by public autority, as Dukes, Earls, and Knights

do

do purchaſe theirs: of ſuch we have none. Then you ſpeak of titular Saints, not of real ones, and upon this account you may not expect to win me from the Proteſtant Church to yours. I hear of ſome Sectaries about us, I know not where, who ſtyle all of their Congregation Saints; to this degree of Sanctity your Church did not aſpire yet: then, if I am to remove to a Church of more titular Saints, to theſe Sectaries I am to go, not to you. But you ſpeak of Saints that come to Heaven, and thither none may come but under the conduct of the Roman Pope; he hath the keys of Heaven, and none may go thither without his leave. I heard of ſome Popes that were kept out themſelves from entring thither, and I have great reaſon to believe it was ſo, and to fear that I following their conduct may have the like repulſe. It is one of your damnable errors, and not the leaſt cauſe of my diſcontent with you, to ſay *that none may be ſaved without paying obedience to the Pope of* Rome, a ſpark of Hell-fire, which kindled and conſerves the miſerable combuſtions and diſtractions of Chriſtendom, the bloody Maſſacre of ſo many thouſands of Men, and the deſolation of ſo many noble Kingdoms and Provinces; a monſtrous Paradox cut out to the meaſure of the unmeaſurable Ambition of the Roman Pope and his Court, to force all the World with the fright of everlaſting fire, adding to it the power of the Sword where he can, to reſign up their obedience, and contribute their wealth and liberties to the ſupport of that power and grandeur, the greateſt that ever was entertained in the fancy

of

of man, if men were so mad as to yield to the proposals of the Pope and his Emissaries.

To diminish the heat of this hellish Ambition, the Seminary of the miseries of Christendom, I have contributed with my endeavors, even while I was among you, using only the armor of principles learned in your own Scholes, and declaring that the practise of the Emissary Sycophants of the Roman Court is contrary, not only to the intrinsic rules of Christian doctrine, but to the very professed tenets of the Romish Church; I do not say of the Romish Court, for tho both corrupt, they have their different waies, and to conform with the tenets of the Roman Church was not thought sufficient in me, if I did not also fashion my doctrine to the interest of the Roman Court, and to the extension of the grandeur of it; which is the want of policy or prudence Mr. *I. S.* accused me of, as before mentioned.

I will continue now with more liberty and resolution the same endeavors, of letting the World know how false and pernicious this doctrine is; how great the disingenuity of Romish Emissaries in publishing and preaching it to the People, contrary to truth and their own knowledg, to win Proselytes by frights to the Romish faction; but it shall be in the Schole language and style, to make it more universal, not in the Vulgar, to shun dealing with quiblers and cavillers, such as I find you to be, Mr. *I. S.* What you are in your person, I know not certainly, but your style and mode of discourse fashioned to a vulgar humor, with a total neglect of what

learned and serious men may think of it, makes me conceive you may be one of those Preachers I saw in Pulpits, with a dead mans skull in their hand, or the picture of a Devil, or a damned Soul surrounded with flames, and girded with Snakes and Toads, moving the Vulgar with tragic cries and antic gestures to sighs and sobs, and knocking of their breasts; while those of more sense and discretion did exercise their patience, and bite their lips to refrain laughing at showers of non-sense powred down with confidence. He that will reflect seriously upon the passages of your discourse, I pointed at in this Chapter, and many others of the like sort to be seen in your Book, will see I do you no injury in this Character I give of your writing, resolving to take no notice of any I shall see for the future of this kind, being desirous to make better use of the time God is pleased to lend me, then to spend it in shifting such trifles.

Here I will add one argument more of this mans weakness and peevish temper, that finding me refuting briefly a reply of *Becan* to an argument I was urging, and not understanding the drift of my argument, or wanting an answer, he only says that he knows not why I mentioned *Becan*, if it be not to let men know that I am acquainted with the Books of great Divines. Such as are acquainted with Scholes and Books of Divinity, do know for what kind of Divines the Summary Theology of *Becan* was made, for such as have not time or other requisits to go deeper. Truly when I take points of Divinity in hand to resolve upon them, I am not wont

to

reſt upon the *Memorandums* of *Becan*. I allow Mr. *I. S.* the glory of being more converſant in this Writer. And indeed I find them ſymbolize in one thing, which is to put off preſſing arguments of their Adverſaries with a flout or ſarcaſm, fitted more to a vulgar applauſe than to the ſatisfaction of ſolid underſtandings. This I obſerved ſometimes in *Becan* (which made me regard him leſs) but very often in Mr. *J. S.*

Another proof of the mans truth and talent, is to ſay that all the arguments contained in my diſcourſe are found in *Bellarmin*, as alſo the anſwers of them, with which I ought to have bin contented without giving him the trouble of anſwering me. Say you ſo Sr? then the anſwers you return to me, either are of *Bellarmin*, or of your own making: if of *Bellarmin*, your cauſe is deſperate, when your ableſt Champion could produce no better defence of it: if of your own making, you have betrayed your truſt in building the credit of your cauſe upon ſo weak a ground, and not producing the ſoundeſt reaſons that were for it in an occaſion of ſo great expectation: for certainly he muſt be very blind, that will not ſee by what is ſaid in this Treatiſe, that your anſwers are very weak, impertinent, and often ridiculous.

But of all this you have an excuſe in the condition of your cauſe. The greateſt wits are too weak to ſupport it. Look upon *Scotus* in 4. diſt. 10. q. 3. ſhivering the arguments of *Aquinas* and others in favor of Tranſubſtantiation, and you will ſee wit and learning triumph in his diſcourſes. Look upon the ſame *Scotus* engaged

in defending Tranſubſtantiation, to comply with the *Lateran* Council againſt his own ſentiments, as he confeſſes, and you will find him ridiculous, as may appear by what I related of him above, chap. 23. How ſtrong and formal is *Suarez* in defence of Chriſtian verities againſt Infidels, how faint and wavering in the defence of Purgatory, Indulgences, *&c.* as ſeen above, chap. 31. Its a complaint grown very common among your party againſt *Bellarmin*, that the Arguments he objects againſt the Romiſh Tenets, are ſtronger then his Anſwers to them: and certain I am, it was not for want of wit or will in him to advance the Roman intereſt, it was the condition of the Cauſe.

You brag of Auſterities uſed by ſome orders of the Roman Church. If this be a rule of perfection, Pagans there be that exceed you in it, afflicting their bodies with deſperate Auſterities even to the deſtruction of ſoul and body together. It is one of your calumnies to ſay Proteſtants ſhould condem faſting and corporal afflictions diſcreetly uſed and without Hypocriſy, to curb the luſt of the fleſh; ſuch they do commend, and many do practice, tho with leſs oſtentation then is uſed among you.

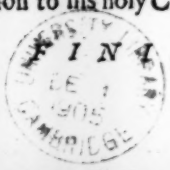
You tell me that the Precepts of the Roman Church, without Controverſ do oblige me, and that by every omiſſion of a Holy-day Maſs, *&c.* I commit a hainous ſin. Oh great Divine! I have demonſtrated with reaſons, in my own judgment at leaſt, evidently convincing, that I can not fulfil the Precepts of the Roman Church without infringing the Divine, that in many things they are

are oppoſite. Which of them ſhall I prefer? Is it not ſo, that *we ought to obey God rather then men? Act.* v. 29. You ſpeak of vows I made: but if all was grounded upon a blind obedience to the Pope of *Rome*, including a diſ-obedience to the Laws of God, whereof I am now certainly perſwaded, and delivered reaſons of it, which after ſundry oppoſitions and ſtreight ſcrutinies remain ſtill in the ſame force with me, by the common vote of Divines ſuch vows are null, and I am totally free from obligation of complying with them.

And finally, whereas you conclude with Exhortations to me of returning to your Communion, I will requite you with an Admonition better grounded, of conſidering the miſerable condition you are in, dazled with the ſplendor of the Roman Grandeur, and baited with the ſtrong allurements of it, deceiving the world with colours of Sanctity, when Ambition and Avarice is the *primum mobile*, and the Soul that animates all your motions. Many ſimple Souls are not aware of the profane ſecular drifts of this great Engine of Religion ſet up by cunning Italians, to make all the world contribute to their Luſt and Pride, hooking in with ſlight, more then thoſe more honeſt ancient Romans could win with the ſword. But you and your like, that pretend to learning and knowledg, are in a worſe condition, and we have but too much ground to ſuſpect you are wilfully in an error, and therefore guilty of deceiving the world, and being complices of the deſtruction and miſeries of Chriſtendom, being your ſelf the moſt deceived

ved, when your work is to deceive others. This is a matter of greater ſcruple and conſequence, then that you intimate to me of an obligation to hear Maſs on every Holy-day. I commend it therefore to your ſerious conſideration, and to fear and think upon ſeriouſly that wo declared againſt corrupt Teachers, by the Prophet *Ezekiel* XXXIV. 2. *&c. Wo be to the ſhepherds of* Iſrael *that do feed themſelves. Should not the ſhepherds feed the flocks? .... with force and with cruelty have ye ruled them; and they were ſcattered becauſe there is no ſhepherd .... Therefore, Oh ye ſhepherds, hear the words of the Lord, thus ſaith the Lord God, Behold I am againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock,* &c.

O how may we fear this will be the end of your Pride and Cruelty! that pretending to have all, you may loſe all; and while you pretend to domineer over all the faithful, you may be trampled under the feet of Infidels. If you continue to ſet God againſt you it will be ſo, he will cauſe you *ceaſe from feeding the flock*, and require at your hands the decay of it.

This is our fear: but our earneſt deſire and hearty praier to God is, that he may be graciouſly pleaſed to clear your minds from the cloud of earthly paſſions, which poſſeſſed of the will, do blind the underſtanding; that he may raiſe your hearts to a real inquiry of Gods honor and ſervice, and inſpire into your leaders thoughts of peace with your Chriſtian Brethren, and not a further affliction to his holy Church.

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